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CHRISTIAN UNITY IN EFFORT

BY

FRANK J. FIRTH

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CHRISTIAN UNITY IN EFFORT

Christian Unity in Effort

SOMETHING ABOUT THE RELIGIOUS

FAITHS, CREEDS AND DEEDS

OF PEOPLE OF THE UNITED STATES AND ELSEWHERE IN THEIR RELATION TO CHRISTIAN UNITY IN EFFORT

BY

FRANK J. FIRTH

PHILADELPHIA & LONDON

J. B. Lippincott Company

1910

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Printed by J. B. Lippincott Company
The Washington Square Press, Philadelphia, U. S. A.

THIS BOOK IS DEDICATED TO THOSE WHO, HAVING FOUND GOD IN NATURE, SINCERELY SEEK TO KNOW THE TRUTH ABOUT HIM AND HIS WILL, AS IT EXISTS IN OUR HOLY BIBLE, AND STRIVE EARNESTLY TO CONFORM THEIR DAILY LIVES TO THE FAITH THEY PROFESS.

EXPLANATORY

This book records some personal thoughts and beliefs, resulting from such reading and listening to the views of others as is practically possible in and following the well-occupied hours of an active business life. It includes quotations from the Bible, and from other books that have been interesting and helpful. The repetitions that appear here and there throughout the book should aid in making its purpose clearer.

It represents a conviction that every man and woman should acquire by individual effort such simple religious knowledge and personal faith as is essential to a well-rounded life here and to a right preparation for what may be beyond; and that intelligent individual observation and thought will make plain the need for organized "Christian unity in effort."

In this age of religious unrest and craving for better things no one should hold in selfish privacy any thought or experience that, if made public, might in any way be helpful to another.

If what is here written shall help one earnest and sincere seeker after truth to rise from an earthly atmosphere of indifference, dependence or doubt into a higher and purer life of intelligent faith, this book will have justified its existence.

FRANK J. FIRTH

GERMANTOWN
PHILADELPHIA, PENNA.
October 1, 1909

REMEMBER

We will do well if we remember that in matters religious, as in all else, it is possible for people to differ from us in opinion and still be right.

Benjamin Franklin said that those who imagine they alone possess all religious truth are like a man traveling in foggy weather: those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them.

The theory of the arrangement of the contents of this book is that faith must be an individual experience. It must be realized to be a personal possession of inestimable value before it can find a right expression in words. When experienced and given expression, faith should influence every individual and co-operative action. "Christian unity in effort" should result. So we have in their natural order, faiths, creeds, deeds, to which there is added a brief preliminary and a reflective conclusion.

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THE LAW OF RELIGIOUS DEVELOPMENT

THE OLD TEACHING (As summarized by Solomon)

FEAR

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Eccles. 12 : 13, 14).

THE NEW TEACHING

LOVE—CHARITY

Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22 : 37-40).

Do you ask what is this love ?

Jesus said,

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matt. 7 : 12).

Do you ask, as did the lawyer of old,

And who is my neighbour ?

Jesus answered him in a parable and asked at its close:

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

And the lawyer answered,

He that shewed mercy on him.

Then said Jesus unto him,

Go, and do thou likewise (Luke 10 : 29-37).

PART I
FAITH—THE FOUNDATION

FAITH—THE FOUNDATION

CHAPTER I

WHAT IT IS AND HOW ACQUIRED

The simple, fundamental faith of the Christian is comprehended in a belief in God and the Bible. Whenever the Bible is herein referred to, it is the English Bible, Authorized Version, that is meant. Not a Bible in the Hebrew, Greek or Latin, with which languages but a small percentage of the citizens of the United States are at all familiar (and in which a still smaller percentage are able to *think*), but a Bible in our own English language. We may safely assume that the careful translators and revisers of our Bible have succeeded in finding language which clearly expresses all it contains that is essential to salvation. It is not necessary to be a linguist or a scholar to be an intelligent Christian; nor does our belief in the Bible, Authorized, Revised or Standard, as the word of God and its practical value to us, demand faith in ver-

bal inspiration. Its God-given lessons need not depend upon the particular word or words used to convey these lessons to us.

How is this fundamental faith acquired? It is written:—

> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Rom. 10:14.)

One must hear about God and the Bible as a condition precedent to any Christian belief. The preacher or teacher from whom the young child first hears the story may be a mother, a father, some other member of the home family; or the lesson may come from a Sunday-school superintendent or teacher, or from a pastor, minister, priest. From some source must come a knowledge of what is believed by those who should be respected and trusted. So the seed is planted. And then, having heard the story and being, in youth, in a receptive frame of mind, why does one believe? Why believe in God and the Bible?

From Instinct

From a natural, inborn impulse in no way dependent upon reason or knowledge. This

impulse may be expected to differ in intensity as the characters and attributes of men differ. No two men are exactly alike in any respect.

Who can intelligently question the practically universal existence of an instinctive, impulsive belief of every unprejudiced mind in an overruling power apparent everywhere in nature during every moment of human life? It matters not where this power is located, what its attributes may be or by what name it is called. That such a power exists we may know as certainly as we know we ourselves exist. In Christian lands this power is the Christian's God. In other lands this same power is known by other names and is vested with other attributes than those familiar to us.

The first duty of every intelligent human being is to seek to learn the causes of the effects by which he is surrounded. A resulting conviction following such an effort should be graven on the heart and indelibly implanted in the memory, that every creature, animate or inanimate, is a part of the enduring evidence of the necessity for and the existence of a Creator. It is impossible to comprehend a creature without a Creator. It is equally impossible to imagine a world

filled with creatures and without any established and controlled relation each to the other. No one can fail to be impressed with the extent and grandeur of the work of creation when it is even dimly appreciated, and it is but a step from nature to nature's God, to the God who created and who rules. By an impulse second only to that commanding our faith in the existence of a God, we are prepared, upon proper effort of our own, to believe the story that is told us of the Bible. Particularly so if it comes to us in that early period of our lives when first realizing that there is a God, we crave some knowledge about him and his attributes.

From Association

Association has much to do with our belief. If we are brought up in homes that are really or even professedly Christian, church-going homes, if our friends and associates are professedly believers, we little by little absorb the faith from association with those around us, until it becomes a part of our daily lives. It may be a crude faith. It may be a faith with small foundation in any accurate knowledge, a faith scarcely traceable in its influence upon our thought and actions; but it exists,

possibly a germ awaiting perfect development, or possibly to die from neglect.

From Environment

Environment which embraces a wider field than personal or family association, including all the surrounding conditions, influences, forces of our community life, does much to mold our religious beliefs. In our own land our environment is distinctly that of Christian faith, organization and effort. The influence of the theories of Christianity may be more useful than is their faulty illustration in the lives of professing believers with whom we come in contact and who time and again fall far short of the theoretical standards for which they may be sincerely striving.

From Observation

Observation is an important factor in determining our faith. We are born observers and judges of others. The most just judge, perhaps, is the pure, unstained child in whom the Creator has implanted the power of instinctively and correctly distinguishing sincerity from insincerity, truth from falsehood. It is as children that our first religious knowledge should be acquired. If our observation

then leads us to find in some lives a humility, sincerity, gentleness, kindliness, unselfishness, purity that we fail to find in other lives, we naturally seek causes for these differences. If we discover the causes, or think that we do, in differing religious faiths, the faith liable to attract us most strongly is the faith evidenced in good works and a pure life. "By their fruits ye shall know them" (Matt. 7:20).

From Habit

Association, environment and observation form the soil in which grows habit. Habit is a vital force in religious life. The force of habit for good or evil is beyond the power of language to describe. A grave responsibility attaches to everyone, whether preacher, parent, teacher or friend, whose influence determines a habit of thought or life in any one of God's creatures.

Speaking of religious habit, it has been said:—

> A philosophic observer declares that men by the thousand will die in defense of a creed whose doctrines they do not comprehend, and whose tenets they habitually violate. . . . It is equally true that men by the thousands will cling to church organizations with instinctive and undying fidelity

when their belief in mature years is radically different from that which inspires them as neophytes.

The religious beliefs of a majority of men and women are more largely determined by force of habit than by reading or thought.

From Reading

Reading will aid our judgment and should influence our conclusions. It should be an unprejudiced, conscientious reading, carrying with it the recollection that mere assertion is not necessarily truth. It should be such a general reading as is essential when one desires to learn the truth, and should not be chosen merely to support a preconceived and possibly erroneous opinion or judgment. We should mark clearly the distinction between the authority of the Bible and the authority of any creed, dogma, canon or other mere theory of man or of any particular religious organization, as to what the Bible messages mean.

We should strive earnestly to learn for ourselves what lesson this marvelous Bible has for us.

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (I John 4:1).

From Thought

Thought follows to sum up all that has gone before. There is much to think about. We should strive to comprehend the effect of the Bible story on the human race through all the centuries, and on the characters of individual men and women who, influenced and guided by its teachings, have stamped their names and works indelibly on the history of the nations. Intelligent thought, coupled with a desire to believe, will enable us in sincerity, truth and humility to unite with the Christian world in the simple creed of the masses, "I believe in God and in the Bible." In the Bible! Not necessarily in the theories of men or of church organizations as to what is or is not in or meant by the Bible. If we sincerely seek, we are promised we shall find the truth. What is herein written is the result of habit, reading and thought upon the mind of one individual seeker after the truth, as it is in our Bible.

FAITH—THE FOUNDATION

CHAPTER II

THE CHRISTIAN RELIGION

Religion has been defined as "any system of faith and worship." It has also been defined as "a belief binding the supernatural nature of man to a supernatural being on whom he is conscious that he is dependent." What is the foundation upon which rests the marvelous system of faith in God and the Bible, known to the world as the Christian religion, that binds the supernatural nature of man to the supernatural being or power we call God? Supplementing our instinctive belief in the existence of the overruling power we find everywhere in nature and which we call God, we have the writings of the Old and New Testament authors, who we believe have been inspired by God to thus convey to us some knowledge of his attributes, of his revealed will and of certain of his laws that should be our guide in our daily lives.

Our Bible comprises an Old Testament or Covenant and a New Testament or Covenant.

The Old Testament Scriptures embrace an aggregation of various writings that were at first disconnected and of which no original manuscripts are known to exist.

No definite and conclusive evidence is accessible determining beyond question when and by whom the several books in the Old Testament were written, or which of the Old Testament characters are undeniably real and which may be imaginary. Nor have we any definite and conclusive evidence as to when and by what authority selection was first made from all the writings by the wise and good men of old,—of those writings thereafter to be recognized as of authority and to form what we now call the canon of our Old Testament Scriptures, a venerated and revered constituent part of our great Bible. We can find no authoritative record that any supreme council of any universally representative early and dominant church organization affirmatively adopted and gave undisputed formal authority to any existing Old Testament canon. While we are thus devoid of accurate knowledge respecting the origin and authorship of and the early canonical authority for the Old Testament scrip-

tural writings, we are rarely left in doubt as to the simple, helpful lessons they have for us in our hours of need,—lessons their reverent reader instinctively feels come direct from his Creator just as truly as he instinctively feels that the Creator himself exists. It is only those who rightly seek that find.

What is true of the Old Testament appears to be almost equally true of the New Testament scriptural writings. There are no original manuscripts of any of them known to exist. There is little or no definite and conclusive evidence as to when or by whom certain of the important books were written, nor as to by whom and by what authority particular writings were first selected from other religious writings of the period and made to constitute what we call the canon of our New Testament Scriptures. We can find no authoritative record that any supreme council of any universally representative, early and dominant church organization affirmatively adopted and gave undisputed formal authority to any New Testament canon.

A canon has been defined as a rule or standard by reference to which the rectitude of opinions or actions may be determined;

and which can be established only by an authority recognized by all to be undeniably empowered to establish such a standard.

AS TO THE OLD TESTAMENT CANON

Jewish tradition, it has been said, appears to have found such an authority in the so-called "Great Synagogue" of the Hebrew nation. This Great Synagogue, confused (according to some authorities) with the great, popular Jewish assembly described in Nehemiah, is supposed to have been founded and presided over by Ezra. It had a membership of prophets and wise men variously estimated between eighty and one hundred and twenty in all, and it controlled the national and religious life of the Jews after the return from Babylon (450–200 B. C.). Tradition credits the Great Synagogue with promoting the copying of the Torah (Pentateuch), perfecting the Jewish ritual and amending the Old Testament text where necessary to prevent the text from being misunderstood.

To this Great Synagogue has been attributed the closing work upon the Jewish Old Testament canon. This work is said not to have been a mere scientific, historical or

higher criticism of the several scriptural books, with reference to establishing their authorship or the harmony of their contents. It was much more than this. It was the asserting, with an authority commanding belief, that certain of the Old Testament books were inspired by God and must be accepted as divine law by those in the membership of the Hebrew Church. This, the Jewish authorities assert, could only have been the work of a prophet or prophets, and that by such it was performed. With the end of the line of Jewish prophets no further changes could be made. The canon of the Hebrew Scriptures, it is alleged, was thus finally and permanently established. Josephus says that with the age of Ezra and Nehemiah the collection of the sacred books was completed by an authority that then ceased to exist.

In any consideration of the authority of the Old Testament canon, the believer in Jesus Christ as the Son of God and our Saviour will naturally ask what the attitude of Christ was toward the Hebrew Bible. Our Saviour was a Hebrew, born of a Hebrew virgin, circumcised after eight days according to the Hebrew law, nurtured in a Hebrew home where, we are told: "The child grew,

and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. . . [learned in the Hebrew law, so that] when he was twelve years old [he was] in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."

From the temple he returned to the Hebrew family home in Nazareth where he "was subject unto them" Joseph and his mother Mary, and where he "increased in wisdom and stature, and in favour with God and man." At the age of about thirty years he left his Hebrew home, a Hebrew learned in the Hebrew law, and entered upon his great work. He was familiar with the scriptures of the Greek Septuagint, the authoritative Old Testament version of the time.

To the believer in Jesus Christ as the Son of God and our Saviour, it is of intense interest to learn and strive to understand what he said about these Hebrew Scriptures so well known to him. His notable reference to them was when he said:—

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and

earth pass, one jot [i.e., the smallest letter of the Greek alphabet] or one tittle [i.e., a minute part, a jot] shall in no wise pass from the law, till all be fulfilled [or, as the new version has the concluding words, "till all things be accomplished"] (Matt. 5:17, 18).

That this statement refers to the spirit and not to the letter of the law appears to be clearly evident in what follows. Christ dwells upon "righteousness" as the important character-attribute of those who will "enter into the kingdom of heaven." He strongly condemns the so-called righteousness of the Scribes and Pharisees who were the strict observers of the mere letter of the law.

Then our Saviour goes on to say in that wonderful record known to us as the Sermon on the Mount: "Ye have heard that it was said by [or, to] them of old time;" and, "It hath been said"; and, "Again, ye have heard that it hath been said by [or, to] them of old time;" and, "Ye have heard that it hath been said." These or similar expressions appear six times in Matt. 5:21–44, and in each case they are followed by, "But I say unto you." In each case what was said "of old time" are commands recorded in the Old Testament as spoken to the Israelites by God

through his prophets, and they have been replaced by the commands of our Saviour following his words, "But I say unto you."

Each such command beautifully illustrates the law of development in things spiritual. The old Law had accomplished its purpose and had been replaced by the new. The letter of the law and the rule of fear had been replaced by the spirit of the law and the rule of love. "Thou shalt not kill" was replaced by "Whosoever is angry with his brother." "Thou shalt not commit adultery" was explained by "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Thou shalt not forswear thyself" became "Swear not at all." "Eye for eye" developed into "Resist not evil." "Hate thine enemy" became "Love your enemies."

Is it not suggested by all this that while the Old Testament Scriptures must always be preserved for reference and for the facts they record about ancient sacred history, many of their commands, laws and ordinances that have long since fulfilled their purposes and been replaced by the New Testament dispensation, may with advantage be eliminated from the Bible viewed as a sacred book for

general reading? With this elimination, is it not probable we may also eliminate all vitality from a large share of the religious doubt and controversy that now needlessly unsettle many formerly revered beliefs?

Substantially every other important reference by Christ and by his apostles to the Hebrew Scriptures recorded in the gospels appears to have had for its purpose the use of these Scriptures to establish the claim of Christ that in him was found the fulfilling of the Messianic prophecies. The further scriptural references are comparatively few in number and none of them appear to distinctly affirm or suggest the permanent canonicity of the entire Old Testament Scriptures, then of the Hebrew nation and now the common property of Hebrew and Christian alike.

Christ and his apostles addressed, primarily, the Jew, and the spirit of their teaching was distinctly that of prophetic fulfillment and encouragement to faith in Christ as the Messiah.

THE NEW TESTAMENT CANON

The history of the formation of the New Testament canon has been said to be involved in even greater obscurity than that of the

Old Testament. A theory as to the formation of the New Testament canon that has met with much favor among those accepting the canon as by authority, is that each important early church possessed as complete a set as it could obtain of apostolic teachings and writings such as were generally recognized to have been the product of inspired teachers. The separate churches exercised the right of critical examination as to each such scriptural writing and as to its approval on satisfactory evidence before its acceptance. Comparisons between the churches from time to time and exchanges of information and beliefs would naturally result in bringing them all nearer and nearer together and in finally giving them all a substantially common scriptural canon. This would appear to have been a natural process of growth and development through which to arrive at such a canon.

Upon a somewhat similar line of reasoning another authority says:—

> The conclusion from the whole facts of the case can be none other than that the Bible is entitled to that implicit and undivided reverence which it demands as the only divinely appointed canon of religious truth and duty.

Another interesting view of this same general subject is stated in the *History of the Christian Church* (Schaff) from which the following extracts have been taken:—

The spirit and practice of the Apostles thus favored a certain kind of popular self-government, and the harmonious, fraternal coöperation of the different elements of the Church. It countenanced no abstract distinction of clergy and laity. All believers are called to the prophetic, priestly and kingly offices in Christ. The bearers of authority and discipline should therefore never forget, that their great work is to train the governed to freedom and independence, and by the various spiritual offices to form gradually the whole body of believers to the unity of faith and knowledge, and to the perfect manhood of Christ.

As Paul said in his Epistle to the Ephesians (4:11–13):—

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Dr. Schaff also says that the principal books of the New Testament: the four Gospels, The Acts, the thirteen Epistles of St.

Paul, the First Epistle of Peter and the First of John, were in general use in the Church as early as the second century, and acknowledged to be apostolic, inspired by the Spirit of Christ, and therefore authoritative and canonical, and that we may therefore call these books the original canon.

The Epistle to the Hebrews, the Apocalypse, [the book of Revelation] the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of James, and the Epistle of Jude, were, he says, at the beginning of the fourth century neither accepted nor rejected.

Kitto says as to the book of Revelation that authorities differ as to whether the book was written by John the Apostle, the son of Zebedee, John the presbyter or John (Mark).

In the third century Dionysius of Alexandria believed the book of Revelation to have been written by John the presbyter and he is here specially referred to because he said of this book:—

> But for my part I dare not reject the book, since many of the brethren have it high in esteem; but adoring it to be above my understanding, I suppose it to contain throughout some latent and wonderful meaning; for though I do not understand it, I suspect there must be some profound sense in the

words; not measuring and judging these things by my own reason, but ascribing more faith, I esteem them too sublime to be comprehended by me. Nor do I condemn what I have not been able to understand, but I admit the more, because they are above my reach.

After centuries of doubt, discussion and uncertainty, the book of Revelation appears to have found a settled place in the canon of the New Testament Scriptures, in or soon after the fourth century.

As late as the time of Martin Luther, however, the uncertainties and doubts had not all disappeared. Luther said of the book of Revelation:—

> More than one thing presents itself in this book, as a reason why I hold it to be neither apostolic nor prophetic. . . . . I almost imagine to myself a fourth book of Esdra [Apocrypha] before me; and certainly find no reason for believing it was set forth by the Holy Spirit. . . . . Moreover, even were it a blessed thing to believe what is contained in it, *no man knows what that is.* . . . . But let every man think of it as his spirit prompts him. My spirit cannot adapt itself to the production: and this is reason enough for me that I should not highly esteem it, that Christ is neither taught nor perceived in it—which is the great business of an apostle.

The first express definition of the New Testament canon, in the form in which it has

since been universally retained, notwithstanding all doubts, is said to have come from the North African synod held in the year 393 at Hippo, the episcopal see of Augustine. By that time, at least, the whole Church appears to have become unanimous as to the number of the books to be accepted as canonical. It has been said that there seemed to be no need, therefore, even of the sanction of a General Council.

FAITH—THE FOUNDATION

CHAPTER III

THE OLD TESTAMENT SCRIPTURES

These are days of so-called Higher Criticism, when earnest, individual seekers after truth arrive at sundry conclusions which they believe to be of great importance and to permanently settle many questions thought by others equally sincere to be for all time incomprehensible and incapable of human solution. Much helpful light has resulted from reverent, scholarly, comparative study of the Holy Scriptures. Unfortunately, however, the dogmatic assertions of one student or another are often mistaken for truths of authority, and so operate to unsettle faith, invite doubt and misgivings and introduce a miserable uncertainty into many a life.

In order that we may avoid attaching undue importance to these scholarly guesses which appear in one generation to be probably superseded by others in the generations to

come, and that we may retain as a precious possession such a belief in the Old Testament Scriptures as will be helpful in our daily lives, giving us comfort instead of sorrow, strength instead of weakness, it appears desirable that we shall endeavor to learn the living purpose of these grand old writings in their relation to our everlasting welfare. The object of all spoken or written words is to make some definite impression upon the human mind, an impression that has an equally definite purpose in influencing action or belief. If the impressions made upon many individual minds are alike, then we have substantial uniformity in belief and in resulting action through organized effort. These impressions may not be at all dependent for their vital force upon whether the words that produce them state historic facts, parables, miracles, so called, or poetic fancies. The impressions and the resulting beliefs to be expressed in action are the matters of lasting importance, not the mere machinery by the use of which the impressions were created. If we can discover the impression designed to be made upon the human mind by the Old Testament Scriptures and its purpose, and if we find that these Scriptures actually have

made and do make this impression and accomplish this purpose, then they are performing their mission, regardless of our ability or inability to establish undeniable facts as to their authorship; characters, real or imaginary; and other details of more or less general interest.

In the effort to gain some aid while seeking to know the living purpose of the Old Testament writings, a communication of inquiry was addressed to certain church papers and to individuals whose opinions it was thought should be valuable. The communication read substantially as follows:—

This is to invite you to state concisely what you believe to have been the clear, definite purpose, of enduring importance, for which the Old Testament Scriptures were given to mankind. They must have been given and preserved through all the centuries for some such purpose. What was it? May not a clear realization of this purpose of the Old Testament Scriptures be a valuable aid in deciding as to the importance, or otherwise, of much of the so-called Higher Criticism of the day, and thus save needless doubts?

Some of the replies received from both ministers and laymen of various beliefs read as follows:—

Answer No. 1: This book of the law shall not

depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein (Joshua 1:8). Our Saviour struck the keynote when he said of the Scriptures, "They are they which testify of me" (John 5:39).

Answer No. 2: The definite purpose of everlasting importance which God had in view in giving the world the Old Testament scriptures was to educate a people, whose vocation was to receive and communicate the highest revelation of God through Jesus Christ; to teach by the history of these people moral lessons of the highest value to future generations; to form with the New Testament one comprehensive scheme of redemption which God had in view since the fall of man.

Answer No. 3: I send a brief reply to your question regarding the Old Testament Scriptures of the Jews. I have always thought that they were the stepping-stones to Christianity; that the Jews were not fitted to receive the higher law of love God and your neighbor as yourself; they were taught that which was the highest law they were capable of—the eye for an eye, tooth for a tooth law—; just as there is great spiritual difference in good men, some are much higher than others in spiritual life, so it was with the early Jews.

Answer No. 4: In course of time the over-ruling power, always recognized in nature, saw fit to give his creatures a better idea of himself, his work and purposes and so he gave to the Hebrew nation, and through that remarkable people to all the world, the revelation of himself contained in the scriptural books of the Old Testament. I believe the definite enduring purpose of these books is to lead

all men to recognize the over-ruling power they find in nature to be the Creator, the personal God, described in the Old Testament and acquaint us with some of his attributes. When this foundation stone is permanently secure, then to prepare the way for the clearer and more advanced vision given us in the life and teachings of Christ as set forth in the gospels of the New Testament.

Answer No. 5: God's purpose of enduring importance was: To reveal himself through the law; denunciation of evil; revelation of good. And to reveal his hatred of sin, pity for the sinner; and desire to redeem and save him; and to hold out a hope of salvation through the Messianic prophecies.

Answer No. 6: The purpose of the Old Testament was primarily to teach and preserve Monotheism in opposition to Pantheism and Polytheism. But there is also in the Old Testament a marked strain of prophecy. The New Testament is primarily a record of the life and teachings of Christ. But he fulfills absolutely the prophecies of the Old Testament. The New Testament and the Old thus supplement and explain each other: and the spirit of prophecy is clearly testimony of Jesus. (Rev. 19:10.)

Therefore the ultimate purpose of the Old Testament is to reveal the nature of God and to show the divinity of Jesus Christ.

Answer No. 7: In reply I would say that the Old Testament scriptures present a picture of a people, with a singular gift for religion, growing in the knowledge of God, and becoming acquainted with God's plan for man, through unique racial experiences. The Scriptures constitute a record of progressive revelation, in which God is disclosing

himself to individuals, and through them to a great race.

The Old Testament tells a story of spiritual evolution, and sets forth developing ideals of character, conduct and faith. In its pages we see men struggling after righteousness, and discover souls in quest of the eternal. Written plain through all these Scriptures, is the history of the growth of man's consciousness of God. This, it seems to me in a word, is the underlying value of the Old Testament which justifies the preservation of its books.

Answer No. 8: I would answer (what I believe to have been the clear purpose of enduring importance for which the Old Testament scriptures were given to man) in the words of the Apostle Paul:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11).

The *Church Standard* in its issue of September 29, 1906, replied in an editorial (by the late John Fulton, D.D., LL.D.) so extremely interesting and instructive that it is here by permission given in full:—

Answer No. 9: We find upon our table this week a letter of inquiry on a subject of very great importance. We do not pretend to possess either the knowledge or the versatility which would warrant our undertaking to answer all the questions, or to clear away all the difficulties that might be pro-

pounded to us by our correspondents; but the letter now before us points to the very taproot of many confusions of mind which would be less distressing if a few simple facts were remembered. Our correspondent's inquiry is as follows:—

"This is to invite you to state concisely what you believe to have been *the clear, definite purpose, of enduring importance,* for which the Old Testament Scriptures were given to mankind. They must have been given and preserved through all the centuries for some such purpose: what was it? Would not a clear conception of the purpose of the Old Testament Scriptures be a valuable aid in judging of the importance, or otherwise, of much of the so-called Higher Criticism? And might it not save many needless doubts?"

We are not by any means sure that doubts are invariably bad things. When they are such as to set the doubter on a course of candid and veracious inquiry, they are good and useful. When they relate to matters of which our knowledge is not sufficient to justify a positive opinion, they are modest and reasonable. Many doubts concerning the Old Testament which are widely prevalent at the present time belong to one or other of these classes, but many more are infinitely less respectable. When people talk of their doubts as if it were a rather fine thing to be a doubter, they seldom care to satisfy their minds by honest inquiry, and the last thing they ever think of doing is to confess their ignorance.

Our correspondent writes in the interest of serious and candid people who are both disturbed and distressed by the doubtful position into which the Old Testament has fallen, they hardly know how;

and our answer shall be given in such a way that, using the Old Testament as its own interpreter, they may be able to recognize that the questions raised by modern criticism do not justify the unsettlement of faith which they have undoubtedly caused in many minds.

Our correspondent has asked us to tell what is the *enduring purpose* of the Old Testament, but the Old Testament itself gives no direct answer to that question. If, then, we are to discover its purpose, we must begin with an examination of its character.

Our first observation is that the Old Testament is not a single book, but a library of books written by many authors, who were separated by long ages of time and differ from each other still more widely in their several points of view and in the subject and structure of their writings. In this library we find books of history, like Genesis, and in some cases duplicate histories of the same period, as in Kings and Chronicles. We have a love drama in the Canticles; a collection of hymns and sacred songs in the Psalms; a noble dramatic work of theological philosophy in Job; homely "wisdom" literature in Proverbs and Ecclesiastes, and many documents containing the counsels, instructions, complaints, rebukes and predictions of Prophets. Interspersed among all these we have such personal histories as those of Ruth and Esther, and instructive stories like that of Jonah, written with a didactic moral and religious purpose. The next observation is that the books of the Hebrew library give no account of themselves. The titles prefixed to them were not chosen by their authors, but by editors of later ages. This is extremely important. When we find, for instance, that the title of "The

First Book of Moses, called Genesis'' was never authorized by Moses himself and was never inserted until many ages after his death, the general belief that the entire book of Genesis was written by Moses at once appears to be destitute of authority. He may have written the whole book, or part of it, or he may have communicated all or part of its contents to others, without himself personally reducing any part of them to writing. On none of these points does the Book of Genesis or any other book of Holy Scripture give us any certain information; and simply to recognize that fact is to protect one's self against the false and foolish notion that if Moses did not write the whole of the Pentateuch the Bible is not what it pretends to be.

A closer inspection of many books of the Old Testament library shows that they do not now appear in their original form, but must have been edited, some of them more than once, long after the ages to which they refer and the age in which they may have been written. In many cases the editors have maintained the continuity of the history by combining one early document with another. Thus, if we compare the account of creation which begins the Book of Genesis with the very different account which begins with the fourth verse of the second chapter of the same book, no one can fail to observe that the author of the former invariably speaks of the Creator as "GOD," while the author of the latter invariably calls Him "The Lord God," or "The God Jehovah," as the phrase might equally well be translated. It requires no long process of reasoning to conclude that these two passages must have been written by different men, probably at widely different ages in the history of the Hebrew

people, and more than probably from different religious points of view, and must have been subsequently included in one narrative by a later compiler or editor.

Our next observation is that nobody knows just when or by whom these books of the Hebrew library were collected into one volume, nor why these particular books were preferred to the Book of Jasher and others which are actually cited as authorities by the Biblical writers, although the books themselves were not admitted to the Canon and are now lost.

These are some of the main facts of which the ordinary reader can satisfy himself with very little trouble. But having thus ascertained the *character* of the Hebrew Scriptures, we have now to inquire into the enduring purpose of their original composition and preservation through so many ages to the present time. No one, we suppose, can read the pages of the Old Testament without a deep feeling that they have a religious purpose, but just as little can one fail to observe that they are not always consistent with each other. We are not now alluding to discrepancies between different accounts of the same incident which are found in some of the historical books but to a difference of the moral and religious ideas, which is a matter of vastly more importance. To a Christian ear the cursing psalms which we find in the Psalter are clearly not of the same moral or religious plane with that of the prophets, whose idea of the character of God and the duty of man was far nearer to that of Jesus Christ.

At first sight these facts may seem to divest the Old Testament Scriptures of all authority, histori-

cal, moral and religious. But if we turn to the New Testament we find in one single sentence a luminous exposition of them. In the first chapter of the Epistle to the Hebrews we are told that "God, who at different times and in various portions spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

That statement affirms the fact of revelation—God spake unto the fathers. But it does not speak of *one* single revelation, completely given at one time and in a form which should endure to all time. It speaks of many partial revelations given from age to age in different portions as the Hebrew people were able to bear them. The "portions" were as various in their character as they were partial in their extent, and they were given at successive intervals. Thus, in the life of Abraham we find that, even after he was called of God to leave his country and his kindred in order to become the progenitor of a chosen people, he was allowed for many years to continue to believe in the lawfulness of human sacrifices until a special revelation delivered him and his descendants forever from that cruel superstition. Just so it is quite evident that the prophetess Deborah and the authors of the cursing psalms attributed to David had not yet received the fuller revelation of God which came to prophets of far later times.

What we have, then, in the Old Testament is not a single and consistent revelation of the character and will of God. It is not even a formal history of the partial and successive revelations which are recognized in the Epistle to the Hebrews. The Old Testament appears on its face to be precisely what

the New Testament writer would lead one to expect. In history and poetry and parable and prophecy it contains the fragmentary evidence of many various and partial revelations to the Hebrew people. So regarded, it is infinitely precious as a *revelation of God's dealing, not only with Israel, but with all other peoples.* For God has no step-children; and if it is true, as no one can doubt, that Israel was His Chosen People in respect of religious privilege, it is no less true, as Thomas Arnold said, that Rome and Greece were likewise chosen peoples for their several places in the evolution of God's purpose for the world.

The view we have been presenting is neither new nor original. It is the view that was taken fifty years ago by Frederic Denison Maurice, Charles Kingsley and others who were well entitled to be classed as Catholics and Broad Churchmen. They were Catholics because they held the Catholic faith alike in its simplicity and in its integrity; and they were Broad Churchmen in the broadest truest sense of that much-abused word. They were Churchmen through and through, and because they were Catholic Churchmen their sympathies reached out to all the wide world of human souls for whom Christ died. In the Old Testament Scriptures those men rejoiced to find records of God's providential guidance, not only of Israel, but of Israel's enemies, and in His recorded severities of judgment they discovered gleaming illustrations of His goodness. Pharaoh and his host in the Red Sea, "for his mercy endureth for ever"! Why not? The overthrow of Pharaoh gave deliverance to Israel; that was one mercy. But what better fate could have befallen Pharaoh and his followers than to die

like gallant men, with harness on their backs, by a swift and painless death? They had gone from bad to worse; if they had lived longer they probably would have gone further on the same bad road, and it was the disguised mercy of God which stopped them at the Red Sea.

If one regards the Old Testament from that point of view, he will need no formal exposition of its enduring purpose as a revelation of God's mode of action towards the sons of men in all ages; and we are bold to say that, when it is so regarded, there is nothing in any of the recent criticisms of its contents which need disturb the faith of any man. Many critical theories, once hotly maintained, have been utterly abandoned; others which were once merely conjectures have passed into the stage of probability or certainty; many still remain on which it is both wise and dutiful to hold one's judgment in suspense. But the more one studies the Old Testament, the more clearly will he perceive that all the successive revelations which it records were slowly preparing Israel and the world for the clearer revelation of God in Christ, and the more surely will he find reason to believe that the Divine Shepherd of the nations is still using the same method of gradual illumination in His teaching of mankind.

Since this chapter was written, attention has been directed to *The Origin and Permanent Value of the Old Testament* (Kent), and from it the following is recorded as practically an additional answer to the query of this chapter:—

Answer No. 10: One dominant aim determines the form of each book and the selection of individual passages and binds together the whole: it is effectively to set forth spiritual truth and to mould in accordance with God's will the characters and beliefs of men.

For the purpose of easy comparison these answers to the query as to the enduring purpose of the Old Testament Scriptures may be briefly summarized as follows:—

1 "Do according to all that is written therein." . . . . They testify of Christ.

2 They educated the Hebrew nation to teach moral lessons that, with the New Testament teaching, give one comprehensive scheme of redemption.

3 They are stepping-stones of Christianity.

4 Inspire faith in God and knowledge of his attributes. Prepare for the New Testament gospels.

5 Reveal God in relation to good and evil and give hope of salvation through Messianic prophecies.

6 Teach Monotheism—Prophetic testimony as to Jesus Christ.

7 History of growth of man's consciousness of God.

8 For our learning, admonition, and that we may have hope.

9 Reveal God's mode of action toward men in all ages.

10 Set forth spiritual truth and mold men by God's will.

An impressive fact developed by this inquiry as to the clear, definite purpose of enduring importance for which the Old Testament Scriptures were given to mankind, has been the almost universal desire for time to think before attempting to express this purpose in words. The question seems to have been received as a new one and not, as would naturally be expected, as an old and primary question long since settled. Then the lack of exact uniformity of opinion, while not inconsistent with the existence of a recognized simple and fundamental purpose, clearly suggests that the great Book causes many impressions with varying purposes for the use of man, and that men are attracted chiefly by those most readily comprehended by them and applicable to their individual needs.

It is perhaps safe to say that the writers of the answers herein quoted agree that the simple, fundamental purposes of the Old Testament Scriptures included the inspiring of faith in one all-powerful God, communicating some knowledge of certain of his attributes

and preparing men for the coming of the Messiah. Is there any reasonable doubt about their having accomplished these purposes, not yet for every one of God's creatures, but for a great and increasing army of them enrolled under his banner—the living and the dead?

All that has been here written touches only the surface of a subject believed to be worthy of profound study and thought. Such study and thought should enable us to realize the small likelihood there is that the criticism of any finite, human being can interfere in any lasting way with the divine purpose of the Book of the ages. It will continue to comfort all who seek its aid in the future, as it has done during all the ages past.

This chapter concludes by again propounding the query with which it opened:—

> What do *you* believe to have been the clear, definite purpose, of enduring importance, for which the Old Testament Scriptures were given to mankind?

A like question might be helpfully considered as to the New Testament Scriptures. Think about it, reader, and then try to express your conclusions in language satisfactory to yourself!

CHAPTER IV

SOME BIBLE IMPRESSIONS

Nothing could better illustrate the infirmity of human nature than the willing obedience of the Hebrew nation to the early command to '*hate thine enemy,*' and the equally unwilling obedience of Christian nations to the later command to '*love your enemies.*' The almost incomprehensible spirit of the early Mosaic law which practically commanded the Hebrew nation to prey upon their enemies, to steal personal and real property, to murder in a wholesale way, slowly, very slowly receded as the passing ages brought the world nearer and yet nearer to the time when the command to pray for our enemies would represent the Christian spirit. The spirit of much of the Old Testament teaching is to fear God, while that of the New Testament is to love God. The advance of the Christian spirit of love appears to have been and still

to be as painfully slow in its progress toward a universal and willing allegiance of all the people, as was the recession of the spirit of fear and hate in the early ages. We are told that "perfect love casteth out fear" (I John 4:18), and yet we find the disciples, although in constant personal contact with Christ were "sore afraid" and "feared exceedingly" when in the presence of his miraculous power. Even they could not have then experienced the "perfect love" for him.

When the practice of the Christian world, in daily life, accords with its professions, what will remain in the way of any possible further upward progress? The future alone can tell. Let us consider a moment some of the teachings of our curious old Bible. The so-called first five Books of Moses, or better, perhaps, books relating to Moses, will serve our present purpose of illustration. It is questionable whether there is anything in any literature, sacred or profane, so grand in its simplicity and comprehensiveness as are the first two verses of the first chapter of Genesis. Imagine the conditions with which they dealt! An omnipresent, omnipotent, omniscient power, without beginning or end of days; dwelling in a boundless space, for a

limitless time—a space always containing, we may perhaps venture to assume, an unchanging but, to our finite apprehension, immeasurable quantity of matter. The power that we call God comprehended by his creatures, in the absence of revelation, only as an overruling, feared and unknown power in nature. This great God elected at some period of time to change the face of nature. We speak of him reverently as the Creator, but the only real meaning creator has to us is not one who makes something out of nothing but rather one who creates by a rearrangement of existing matter. Will it not be a little more comprehensible if we so consider the first great creative work of which there is any existing record?

What is said in the opening verses of Genesis about this great creative work?

> In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Gen. 1:1, 2).

Think, if you can, of an earth, of anything "without form, and void"! Try to comprehend what these words suggest. Then add "darkness"!

What is the effect of this account of the creation upon the human mind? Is it not to give the mind a resting place in boundless space and time, a "beginning," and with it, for the first time in the history of the race, a ray of knowledge of the power found everywhere in nature, that power being the "God" who "created the heaven and the earth"? It does not seem to be very much to know, perhaps, but it lifts one far above the state of mind without this knowledge. God created the earth. What was the earth? It was a something material but "without form, and void." To human comprehension "darkness was," indeed, "upon the face of the deep." Then God first appeared in the record as a Spirit—"the Spirit of God moved upon the face of the waters." Have any other so few words ever meant so much to the advancement of human knowledge and of preparation for what was to follow?

May not ages have elapsed after this creative effort before God said, "Let there be light"?—the first words recorded as spoken by God.

If it is true that the chief purpose of the Mosaic law was to impress first upon the Hebrew nation, and ultimately upon every

human being, the idea of an all-powerful, personal God, creating and sustaining all things, with some dim apprehension of his attributes, and if this is found to be the real effect of that law during all time, then what possible interest is there to humanity in endeavoring to prove that the account of the Creation is not geologically correct according to our evanescent theories of geology; or that there are apparent contradictions in the Mosaic record; or that Moses did not write (there is no evidence that he ever said he did) the so-called Books of Moses? What if there are things in the Mosaic dispensation incomprehensible and often horrible to us in the light of the teachings of Christ? Keep in mind always the purpose, the enduring purpose, of these Old Testament Scriptures, and if you recognize in them something that has brought you out of the darkness that was upon the face of the deep into even such dim light that you may see "men as trees, walking," then do not be disturbed by the speculative theories and momentarily apparent wisdom of mortal men who may cross your field of vision, but look higher, beyond them all, and in humility and sincerity thank God for the even imperfect vision of himself he has seen fit to give you.

When we read the Books of Moses we must remember that they relate to an incompletely developed people upon whom the light of Christianity had never shone and who were in a kindergarten stage of religious learning. If we believe it was the purpose of God to bring these people to first recognize him as a personal and all-powerful God, interested in them and with a knowledge of all their trials, temptations and weaknesses, we may approach a feeble comprehension of the meaning of the recorded debates and discussions between God and Moses, often made to result in Moses' showing God where he was in the wrong with a repentance on God's part and a change in his plans in dealing with his creatures! Might not the effect of the story of these debates upon these undeveloped child-minds have been intended to increase their faith in the personal God as not only having a knowledge of their weaknesses, but as himself illustrating in a way the possession of this knowledge?

Then, to prevent their straying too far in a wrong direction, we have frequent manifestation of God's power,—his control of nature's laws, his stern punishment of wrong-doing, his direction to observe many and

minute laws and ordinances and enforcing his direction. Here and there throughout this old Mosaic record of things that appear to be in themselves of little apparent enduring importance, we have brilliant gems, the radiance of which often blinds us to their seemingly crude, harsh setting. Such, for example, are the words found in Deut. 6:4, 5:—

> Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;

and in Lev. 19:18:—

> Thou shalt love thy neighbour as thyself;

gems so brilliant that our Saviour, who said (Matt. 5:17) he had not come to destroy but to fulfill the law and the prophets, chose them for that setting in which they have become a cherished possession of all Christian nations:—

> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37–40).

And like unto it also is that other commandment of Christ:—

> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matt. 7:12).

The account of the deluge (Gen. 7:22) in which "all in whose nostrils was the breath of life, of all that was in the dry land, died," will stand for all time as an illustration of the power of God and as a warning that the limit of God's endurance can be passed by his disobedient creatures, a fearful day of wrath following. The ten plagues of Egypt will always serve as another warning of the fearful consequences of disobedience and of the limitless power of God. The Ten Commandments are found in these books relating to Moses, commandments upon the observance of which depends the comfort and safety of our modern community life, and which established the fundamental principles still governing all important legislation for community protection.

As is elsewhere herein stated, the canon of the Old Testament Scriptures appears to have been a matter of growth and general acceptance, never the result of the formal action of any universally acknowledged supreme authority of any early Christian church or

churches. May it not have been divinely ordered that this canon may change and develop with the passing centuries, as do all other things? Is it not a fact that the Old Testament Scriptures would be more generally and usefully read to-day if relieved from the burden of the record of old laws, ordinances, chronology, and customs that appear to have fulfilled their purpose and to be of no present day interest except such as attaches to any other ancient history? With an established and universally acceptable unity in Christian effort, it would appear to be possible to make from the Old Testament Scriptures a compilation of so much thereof as would relate only to its message and purpose of present and enduring importance to the human race. All else that it contains would be reverently preserved as valuable for historical reference by all who might thereafter desire to study its contents. Is there not a present danger that the portions of the record representing closed incidents will envelop and obscure the lessons it contains that are of enduring importance to all people? These lessons are of undying interest to humanity on its journey from the cradle to the grave. The impressions they make upon the human mind are in no way dependent upon their

authorship:—upon whether Job was an imaginary or a real character, for example; or whether a real Jonah was swallowed by a real whale. The settings of the stories challenge attention, and the attention is rewarded by impressions of inestimable value and importance. It is interesting to note as a curious fact that Methuselah, the oldest man of whom we have any Bible record, who lived nine hundred and sixty-nine years, appears to have died in the year of the flood. Was he one of the men of whom it is said: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5)?

There are some scholarly men who appear to be unable to comprehend the possibility of the existence of anything beyond the range of their own vision. To them the deluge, all of the miracles and much else of which the Bible tells for the aid and comfort of humanity, are meaningless fables. Things they cannot themselves do or account for by the laws of nature of which they have knowledge, are not, they assert, to be believed. The practical effect is to ask their fellow-men to believe or disbelieve only what they alone shall decide can or cannot be! We need pay small

attention to any such but rather rely upon what we know the Bible story has been to us in time of trial, and not be disturbed because it brought no such comfort to others who failed to seek rightly. Nothing is stated anywhere in the Bible that any sane man dare assert is beyond the power of God; nor dare any one pretend to possess authority or knowledge justifying the assertion that God may only exercise his power within the limitations of what we call natural laws, as they are known to fallible human beings. Our God is greater than his creatures, whether they are human beings or the laws he has established for their government.

The God who, for purposes of his own, caused to be given to the human race the Scriptures of the Old and New Testament, surely can and probably will give to future generations when the time is ripe, further revelations of his will and purposes. The law of life, whether secular or religious, is a law of development. As the Creator brings new needs to the consciousness of his developing people he will also provide the supply for these needs.

How We Got Our Bible (J. Paterson Smyth, B.D., LL.D.), contains facts of interest, and its usefulness is here gratefully acknowledged.

FAITH—THE FOUNDATION

CHAPTER V

SOME AIDS TO FAITH

We are so constituted that few if any intelligent persons can consider any subject of importance with entirely unprejudiced minds. Whether consciously or not, we approach such consideration predisposed to believe or to disbelieve, and, being so predisposed, our inclination is to attach undue importance to whatever favors the conclusions we desire to accept and to reject or belittle the importance of everything that tends toward a contrary view.

The greatest of all aids to faith is a wish to believe. This inborn germ of desire may be nourished or neglected, developed or suppressed, reach a vigorous maturity or droop and die. If developed so that it becomes living, forceful longing, we will then experience a purpose to satisfy it. There will be a patient, persistent search after the knowl-

edge essential to the desired belief. How shall this search proceed on intelligent lines?

The first necessity of faith in anything is a knowledge of what you are expected to believe. "How shall they believe in him of whom they have not heard?" (Rom. 10:14.) As has been hereinbefore stated, in matters religious this knowledge should first come to us early in life and from those then best able to impart it; the presumption is that such teachers should be found in our homes or in that one of the existing church organizations with which our parents, members of our family circle and our friends are associated. Religious knowledge should not be confined to a blind acceptance of what is told us by others. It involves personal effort on our part such as is represented by an intelligent, patient striving to find God the Creator in his works, of which we are a part, and in a thoughtful searching of the Scriptures that we may thus learn at the fountain head the story they tell and what it possesses of value to us. We will find much in the Scriptures that will seem harsh and hard to be understood, but persistent effort on our part will develop for each of us all that it is necessary for us to know that we may lead right lives

and occupy a right relation to "our Father which art in heaven" and to our fellow-men. A search of the Scriptures in sincerity and humility, with a desire to believe, is a great aid to faith.

Much has been written about the best way to proceed to intelligently search the Scriptures, and what one may expect as the reward of such a search. Too much of such writing has had reference to the needs of the advanced scholar, the critical Bible student and the literary explorer. Too little of it has had reference to the wants of the plain people.

In an interesting and useful little book by Albert J. Lyman, D.D., entitled *A Plain Man's Working View of Biblical Inspiration,* the author replies to a query as to how one "can *reasonably* regard the Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions." He finds in the Bible itself evidence of its claim upon our faith as a trustworthy guide in life, and he states in summary and in ascending steps the character of this internal and convincing evidence as follows:—

1 Occasional very high literary inspiration.
2 General supremely high moral inspiration.
3 Many clearly demonstrable instances and

flashes of apparently superhuman spiritual inspiration.

4 These turret-top lights so distributed and so commanding as to be largely explanatory of the remainder of Scripture, so that a sane, free soul can walk in the light of such a Book, can fight in the glory of such a Book, can die in the peace of such a Book, and at the end of all know that he has done his whitest and his best.

Charles Reade, the novelist, makes a valuable contribution to our "Aids to Faith" in a small book of about one hundred pages on *Bible Characters,* which he opens with a declaration that "the characters in Scripture are a literary marvel. . . . . A part of its truth, and aids to reasonable faith in a matter where faith is a boon and disbelief a calamity"; and he points out, as an experienced writer, that "it is very hard to write characters in one country to be popular in every land and age. . . . . Everlasting characters in a few words, a bare record of great things said and done."

In support of his position Mr. Reade submits these truths to be taken in conjunction:—

1 Moderate excellence in writing is geographical; loses fifty per cent. in human esteem in crossing a channel or frontier.

2 Translation lowers it ten per cent.

3 But when you carry into the West a translation of a work the East admires ever so much, ten to one it will miss the Western mind. Eastern music is a dreamy noise to a Western ear, but one degree beyond the sweet, illogical wail of an Æolian harp. Eastern poetry is to the Western a glue of honeyed words, a tinkling cymbal, or a drowsy chime. The sacred Koran, the Bible of a hundred million Orientals, is to your Anglo-Saxon the weakest twaddle that ever drivelled from a human skull. It does not shock an Occidental Christian, or rouse his theological ire. It is a mild emetic to his understanding, and there's an end of it.

4 The world is a very large place; Palestine is a small province *in the East.*

5 What the whole world outside Palestine could very seldom do at all, this petty province did on a very large scale. About seventeen writers, all Israelites, some of them with what would nowadays be called a little learning, some without, some writing in Hebrew, some in Greek, all achieved one wonder. They sat down to record great deeds done, and great words spoken in Egypt, Syria, Mesopotamia and Palestine, which districts united are but a slice of the East, and they told them wondrous briefly, yet so that immortal and worldwide characters rise like exhalations from the record. Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; products of antiquity, they come home to the business and bosoms of men, women, and children in modern days. Then, is it any exaggeration to say that the characters of Scriptures are a marvel of the mind?

Another of the interesting small books is, *How to Read the Bible,* by Walter F. Adeney, M.A., D.D. While the scholarly study this book outlines as desirable, may be beyond the opportunities of the mass of even the so-called educated people, the book contains many suggestions of value and will repay a reading.

We should try to understand something of the organized religious effort with which we come in contact, of its origin, history and results. From the time when two people first appeared on the face of the earth there must have been what we call a division of labor and leadership. Each individual would naturally gravitate toward the performance of the share of the common work for which he was best fitted and the strongest character in the resulting group would rule. The interdependence growing out of this natural division of labor and the resulting call for leadership, are the foundation of all community life. In matters religious we find, from the early Bible record, the Lord setting apart Aaron and his sons as "an everlasting priesthood throughout their generations" (Ex. 40:15). Here was the religious group and its leadership. And the tribe of Levi

was set apart to minister unto Aaron. The tribe of Levi, devoted to the care of the religious sacrifices, sacraments and services, received tithes for their support, by command of the Lord. So onward throughout the Old Testament period we find this division of labor, ministry and leadership. With the opening of the New Testament dispensation we still have the division of labor, but we pass to a vastly higher order of ministry and leadership. Christ is the leader. His apostles and believing people are his ministry. Love replaces fear on the part of the people toward the leader. These then set apart as a band of believers devoted to telling the Christian story and inducing belief in others, have been followed during the centuries by generation after generation of successors in office whose duty it has been to perform like services. Thus have developed the various church organizations with ministers and leaders. The division of labor method has allotted special work to these church organizations. It is theirs to preserve the continuity of the faith and records and to provide for the dissemination of their belief, as well as to care for the services, sacraments and duties it enjoins. Those attracted by one or

another of the church organizations enlist under its company banner for the common service. They become soldiers of the Cross. It is because of all this that, when we say, "How shall I believe in Him of whom I have not heard" and sincerely desire to hear, we naturally turn first to the churches as the places where we may expect to hear the story. We should not abandon the effort to hear, understand, believe, until we have tried them all. We should not be troubled because of the name by which any particular church is called, but should seek until we find the one that carries a message of faith for us—not necessarily for some one else, but for each of us personally. The important matter is that we shall each find the faith we need and shall so surely find it that it will be evident in our daily lives and in our continuing desire to tell the wonderful story to others. We should seek this faith and the confirmation of it, not in the churches alone, important as they are to a continuity of the faith, but we should look for every aid to faith that may strengthen and help us.

A desire to believe is stimulated and encouraged by a consideration of the evidences of faith found in the record of completed

lives, or in the lives of those still in being and known to us. We take but little interest in professions of faith unless we can trace their results in the daily lives and works of the professors. Let us briefly refer to some of the evidences of faith that are of Bible record. In the Epistle to the Hebrews (ch. 11:1) we find our best definition of faith,—"The substance of things hoped for, the evidence of things not seen"; and we are told that "by it the elders obtained a good report." Then follows that record in epitome of the faith of the centuries from the Creation, with its individual reference to practically every one of the notable characters of the Old Testament Scriptures. It is a record that cannot fail strongly to impress every reverent reader. Its simplicity, brevity and comprehensiveness are characteristic of and peculiar to the Holy Scriptures.

Next hear what the greatest of the apostles tells us in evidence of his faith:

In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by

mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" (II Cor. 11: 23–29.)

What of this record of evidences of faith through suffering? Can we live through all this in imagination and fail to be impressed with the sincerity and strength of the faith of Paul? Does it not prove an aid to our faith? The sacred history is full of records of similar lives of devoted consecration.

During the early centuries of our era we find this faith sustaining the apostles, their associated believers and followers, through painful days, years, lives of suffering and sorrow, and in their deaths of martyrdom.

Consider the Christian martyrs of all the ages! How we suffer with them as we read their simple stories of heroic sacrifice for their faith! Does not a knowledge of such experiences increase our desire to believe, and so prove an aid to our faith?

There is another class of whom we read in history but to the record of whose lives we

seldom go for comfort or aid to our halting faith—those who persecuted these Christian martyrs, who followed them often with a cruel treachery and hypocrisy, haling them to their deaths by ax or fagot. From all such records we incline to shrink. But may not even these seemingly inhuman men and women have left in their lives evidences of faith that may be helpful to us? Do we ever think of the motive that inspired this persecution of all who differed in religious belief? These men and women were not of necessity cruel by nature. They probably did not cause their fellow-creatures to suffer merely that they might gloat over their sufferings. May not even their inhumanities have been evidences of their faith, mistaken though it was—faith for which they set aside their natural, human instincts and became for the time, as we now see them, mere savage brutes? Does not the aggregation of the evidences of even this low kind of faith illustrate again the hold that faith has had upon minds of every sort through all the ages? They believed it was the Christian faith, God help them! And so as we probe deeper and deeper for evidences of faith in the religion of Christ we must surely find, in what our search will reveal, additional and cumulative aids to our faith.

Another great aid to faith is prayer. Not merely "saying" or "reading prayers," but, whether the prayers are extemporary or liturgical, really *praying* with all the heart and soul, as one filled with a great desire and knowing where to seek for its fulfillment; praying so that we may receive the answer promised by our Saviour when he said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22); praying so as to meet the conditions James called for when he said, "The effectual fervent prayer of a righteous man availeth much" (James 5:16); praying as to a loving father.

The development of the human conception of God is a most interesting study. First we have an awesome, incorporeal power present everywhere in nature, and feared. Next we see, in the opening verses of our Bible, God as a Spirit, moving in fearful might through the darkness that was upon the face of the waters. Then we find a creative God, one God, revealing himself through certain of his attributes; a God of power, of minute laws and observances; a God to be feared and obeyed.

As the Bible story develops and the time of

Christ arrives, the curtain is drawn further aside, and we see God as a loving Father. Still much of darkness and mystery, much that passes human comprehension; but through all the mist and the doubt there comes to us in mercy a vision of God as a loving Father, with his Son, Jesus Christ, as our brother; a family relation! To sustain this family relation of children to a father, we must be able to communicate with the Father. This we do through the medium of prayer. We go to our Father in prayer; he comes to us in loving, daily care of ourselves and those dear to us. Everything we have we owe to him.

And how can we pray acceptably to this great God of mystery and might, our Father? Open your Bible and turn to Matt. 6:5–15 and read:—

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speak-

ing. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Then turn to Luke 11: 1–4 and read:—

One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them. When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Have we ever carefully considered and striven to comprehend the simplicity, scope and beauty of this prayer? Have we ever asked ourselves to whom we refer when we say "our" throughout this prayer? Let us ask some of those with whom we come in contact exactly whom they have in mind when

they ask forgiveness for "our" trespasses. Have we ever individually offered this as a personal prayer, saying, "My Father . . . forgive *me my* trespasses"? Christ gave the prayer to his disciples in response to their united request, "Lord, teach us to pray"—to them as a small and united band praying together. To them he said, "Our Father"; to an individual appeal he would doubtless have said, "Pray, *My* Father." This prayer of Christianity opens with the recognition of the Fatherhood of God, the reverence due to him, and the petition that all power may be his. It closes with the recognition that all power now is his. And what do we ask of him?

First:	Give	Present
Second:	Forgive	Past
Third:	Deliver	Future

The prayer for forgiveness alone is conditional—"as we forgive our debtors." Are we not too prone to forget this condition? too ready to ask for and expect forgiveness for ourselves? too slow and thoughtless about our duty to forgive others? It should be an aid to our faith if we make it the rule of our lives to forgive at the close of each day all

who have trespassed against us during the day, harboring no unkind thought toward any; and then we may bow in humility and truth, seeking God's forgiveness for ourselves. Our pressing need is for God's present care; next for forgiveness as to the past, and then, should we live to see the future, for guidance and deliverance.

Our Saviour gave us another example of a form of prayer effective and acceptable to God. Read what is said about it in Luke 18:10–14. The Pharisee who in the parable stood and prayed with himself, "God, I thank thee, that I am not as other men are," etc., has still many imitators. Our Saviour had no word of approval for his prayer. When, however, the poor publican "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner," our Saviour said, "I tell you, this man went down to his house justified," etc. We will do well to remember all this and let our good Lord hear from each of us the humble prayer, "God be merciful to me a sinner," rather than "God, I thank thee, I am not as other men are." We will find in such prayer an aid to our faith.

Our Saviour illustrated in these beautifully

simple and concise prayers, as well as in all his recorded utterances, what he meant when he said, "Use not vain repetitions." May not the failure to observe this command be responsible for much of the lack of interest and the irreligion that is too plainly apparent to-day throughout Christendom? Let us examine our books of prayer, service and praise, test the sincerity of their statements as applied to ourselves, and learn whether they do or do not suggest that those who are responsible for them appear to believe "as the heathen do . . . . that they shall be heard for their much speaking." Compare the lessons of the Sermon on the Mount with the lessons found in any like number of words spoken or written by any human being of whom there is any reliable record. There is no "vain repetition" in that sermon. May not some of the indifference and lack of faith that is complained of disappear if those in authority will "use not vain repetitions," but revise their books of and customs in prayer and praise, and prepare their sermons, upon the basis of sincerity and of this divine command? Valuable time may thus be saved to be used by preachers and people in carrying the story of what they have learned to all

who have not yet heard it, each in turn to become a teacher of others? This was the method of Christ, his apostles and his early followers. As is so beautifully said in Montgomery's hymn:—

> Prayer is the burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye
> When none but God is near.

Lord, teach us how to pray in faith, sincerity and truth!

There will always be aid to faith found in simple and sincere prayer which brings us in direct communion with God as a loving Father filled with an intelligent sympathy for us and with a purpose to aid us in our hours of doubt, sin and sorrow. We sometimes find it hard to see the hand of a loving Father in troubles that come upon us. We may even find ourselves wondering whether it can be possible that God finds pleasure in causing or permitting pain to come upon his people. The Book of Job may suggest to the casual reader such a possibility. In our relation to God there is much of mystery, much that is at present beyond human comprehension, but one of the facts we may find it profitable to remember is that it was God who in creat-

ing the mother and child implanted in the woman the wonderful instinct of motherhood that is the best illustration we have of a love at once protective and self-sacrificing, a love that passeth knowledge. It is to the God who created us that we owe every kindly, self-sacrificing thought that has ever found expression in our daily lives in word or deed. A God bestowing such gifts upon his creatures cannot find pleasure in their sufferings.

Another important aid to faith will be found in a consistent attitude of respect that should develop into reverence for our venerable old Bible. Surely its influence upon mankind during thousands of years entitles it to a respectful hearing. Unfortunately this fact is too often lost sight of in the laugh that follows a foolish exhibition of would-be wit, based upon a distortion or misuse of some of its texts or lessons. No one can hope seriously to believe in any religious word or work that one aids in endeavoring to turn to ridicule.

In summary, the aids to faith here referred to are:—

1 A desire to believe, which may be developed or suppressed as we shall elect.

2 Looking first to church organizations for the Bible story.

3 Searching the Scriptures for ourselves, in sincerity and truth.

4 Seeking evidences of faith in the lives of others.

5 Sincere prayer, especially the Lord's Prayer.

6 Maintaining always an attitude of respect toward the Bible.

PART II
CREEDS—FAITH IN WORDS

CREEDS—FAITH IN WORDS

CHAPTER VI

CREEDS

There can be no religion without a creed, a belief in something is an essential, fundamental need of every religion. There is no satisfactory method of communicating our belief except in language. When belief is expressed in words it constitutes a creed. It may be the creed of an individual evolved from his own religious thought or experience. It may be a creed common to two or more individuals who find in it a bond of religious union. It may be a creed established in the past as the result of earnest search for the truth on the part of one or more groups of individuals and made, by mutual consent, the basis of a definite religious organization. When an organization has been thus established, the creed serves to explain exactly what is believed when other individuals are attracted by and desire to become a part of

such organization. Men may, as is the case in some religious bodies, have a wide range of individual freedom of belief within the organization, but they cannot escape the necessity for believing *something,* and that something when expressed in language constitutes a creed.

It is impossible to avoid a feeling of sympathy for those who are pronounced in their disbelief in the necessity for creeds when one remembers how impossible it is for the mass of the people to comprehend in the least degree much that some church organizations require their adherents to say they believe. Still, with every sympathetic appreciation and allowance for this feeling, the fact remains that there can be no religion without a creed.

A creed has been defined as "a definite summary of what is believed" and as "a formal summary of fundamental points of religious belief"; as "an authoritative statement of doctrine on points held to be vital, usually representing the views of a religious body"; and also as "a confession of faith for public use, especially one which is brief and comprehensive. In the Protestant system the creed is not coördinate with, but always subordinate to, the Bible."

The original purpose of creeds and the useful period of their authoritative continuance, was well stated by Cyril (fourth century), when he wrote:—

> For since all cannot read the Scriptures, some are hindered from the knowledge of them by lack of learning, others by lack of leisure, in order that the soul may not perish through ignorance, in the articles, which are few, we comprehend the whole doctrine of the faith.

The origin of creeds, or articles of faith, may be said to have been in the recognition, hereinbefore referred to, by primitive man, of an overruling power in nature. By whatever name this power was known, and whether located in the seas, the sun, the moon or the stars, in the winds or in fire, its recognition would naturally result in a belief constituting a simple creed around which a religious faith and form of worship would soon gather shape and substance. This simple creed would develop with the development of the human race. As life became more complex so did the creed, or creeds, for the growing complexity would necessarily multiply their number.

Creeds, or articles of faith, being summaries, statements of doctrine, confessions of

faith, although the work of fallible human beings like ourselves, are second only in importance to the sacred writings they epitomize. In fact, they are in certain ways more important than these writings. The comparative brevity and the constant repetition of the creeds make them more familiar to the mass of the churchgoing people than are the sacred writings which these creeds are meant to represent. It is all-important, therefore, that intelligent men and women shall endeavor to learn something of the history and development of their creeds, and thus be made able to judge whether any of such creeds correctly express what they really believe, and can be safely accepted as their guides in life.

In the chapters next following, an effort will be made to state a few general facts of interest in connection with the development of creeds or articles of faith. This development-study will naturally commence with a consideration of the Jewish faith; then will follow the Christian faith; and finally a brief reference to some other faiths of special interest or represented by important followings.

CHAPTER VII

THE JEWISH FAITH

The Hebrew nation builds its religious belief upon the doctrine and laws recorded in the Pentateuch, i.e., the first five books of the Bible known as the Books of Moses. They claim that this doctrine and these laws were in governing effect with their nation long before they were permanently recorded in what they call their Torah.

It has been asserted that the original Pentateuch, like everything celestial, was written in black letters of flame upon a white ground of fire, and that God held counsel with it at the creation of the world, since it was wisdom itself and it was God's first revelation, in which he himself took part.

By one Hebrew authority (*The Jewish Encyclopedia*) it is stated:—

> The Torah is older than the world, for it existed either 947 generations or 2,000 years before the Creation.

It is easily conceivable that every law given by God to man for his observance was in the mind of God not only for "947 generations or 2,000 years before the Creation" but rather always, without time limit!

The Torah, or the first five Books of Moses as now of permanent record, contains all the information approximating exactness, as to the matters to which it relates, that is in the possession of the present generation—and theories as to what was in the mind of God before the Creation are of small practical usefulness. Brief extracts follow from several Jewish authorities which will serve to illustrate the Hebrew doctrine as to the Torah, Talmud and related records.

Renan, *History of People of Israel,* says:—

The principal object of the Torah was the legislation of Moses; the Jews grew to consider the records that succeeded the death of Moses—that is the Book of Joshua, as a different work. Joshua was not placed in the same scroll as Moses. The name of Torah was only given to the part which ended by the death of Moses on Mount Nebo. Here was the divine revelation complete; all the rest was only so far inspired as the words of any religious teacher may claim to be. . . . . The Torah was not a code of laws promulgated by the State and administered by judges: it was a sacred book, containing ordinances to which the stricter Jews de-

sired to conform, but which till after the days of which we speak had behind it no sanction of authority. . . . . When political independence shall have disappeared, the Torah will become a statute everywhere affecting the Jew. It will follow him whithersoever he may go, and the Talmud will be its authorized commentary.

Graetz, *History of the Jews,* says:—

The priests of the sons of Zadok, who had never been idolatrous, had brought with them into captivity (about 6th century B.C.) the Torah (The Pentateuch). . . . . The written Law, which had been made accessible to many through the zeal of Ezra, and which had found a body of exponents, rendered the continuance of prophetic utterances unnecessary. The scribe took the place of the seer, and the reading of the Law, either to large assemblies or in houses of prayer, was substituted for prophetic revelation. . . . . The persecution of the Law (about 6th Century A.D.) endeared and sanctified it, and the Talmud was the sacred banner around which the entire nation rallied. . . . . The establishing of the final rules for religious and legal practice, after careful consideration of the arguments pro and con, conferred upon the post-Amoraic teachers the name of Sabureans. After the various opinions were reviewed, they were the ones that established the final, valid law. . . . . In this form, as edited by the Sabureans, the contemporary communities and posterity received the Talmud.

Elsewhere it is said that the Torah was given in completeness for all time and for all

mankind so that no further revelation can be expected.

One authority defines Torah or Thorah as the Hebrew term technically applied to the Pentateuch. Besides the term Torah there is also used Torth Mōshe, i.e., Law of Moses, on the basis of the tradition which ascribes the whole Pentateuch, the historical as well as the legal portions, to Moses. Traces of the original sense of Torah as "oracles" are to be found in various passages of the Old Testament. Another authority defines the Torah as, in ancient Hebrew literature, any decision of instruction in matters of law and conduct given by a sacred authority; the revealed will of God; specifically the (Mosaic) Law; hence the book of the Law, the Pentateuch. Montefiore is quoted as saying:—

> The Torah—or teaching—of the priests, half judicial, half pedagogic, was a deep moral influence: and there was no element in the religion which was at once more genuinely Hebrew and more closely identified with the national God. There is good reason to believe that this priestly Torah is the one religious institution which can be correctly attributed to Moses. . . . . Though Moses was not the author of the written law, he was unquestionably the founder of that oral teaching, or Torah, which preceded, and became the basis of, the codes of the Pentateuch.

The importance of the Torah, from the Jewish standpoint, will be hereinafter seen when it is noted that a belief in the Torah is included in their important articles of faith as stated by their wise men.

The Talmud has been described as the written embodiment of the ancient tradition. A tradition transmitted orally for centuries is said to have been finally cast into definite literary form, although from the moment the Talmud became the chief subject of study in the academies it had a double existence and was accordingly, in its final stage, redacted in the different forms. The Talmud is also stated to be the collective name of the Mishna and Gemara containing the oral law and other traditions of the Jews.

The Mishna is the earlier part or text of the Talmud, containing Hebrew decisions based on oral traditions, relating to their laws and religious rites. It treats of prayers, duties of husbandmen, festivals, marriage relations, judicial subjects, matters concerning the temple and institutions respecting purification.

The Gemara is of later date and elucidates the Mishna by commentaries, textual paragraphs and explanatory remarks by Jewish

scholars. Authorities are compared and dialogues frequent. As these writings extend over many centuries and are full of allusions to Jewish usages and customs they give important assistance in the scholarly study of the New Testament. As to what constituted the recognized Jewish canon of their sacred Scriptures, it has been said:—

The idea of canonicity can only have been suggested at a period when the national literature had progressed far enough to possess a large number of works from which a selection might be made. . . . . The canonical books, therefore needed no special designation, since originally all were holy. . . . . The Jewish canon comprises twenty-four books, the five of the Pentateuch, eight books of the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, The Minor Prophets) and eleven Hagiographa (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Chronicles). . . . . The most radical criticism agrees that the Torah is the first and oldest part of the canon. . . . . The oldest Baraita [oral teaching of the Hebrew private schools and not contained in the Mishna] assumes the author of every book to have been a prophet, and finds him, either in the titles or the sequence of the books themselves. . . . . There were controversies concerning the admission into the Canon of the Books of Ezekiel, Solomon's three books (Proverbs, Ecclesiastes, Song of Solomon), and Esther.

It has been said that in all probability there never was another people, excepting possibly the Brahmans, who surrounded their holy writings with such respect and transmitted these writings through the centuries with such self-sacrifice, and preserved them with so little change for more than two thousand years. The Vedas in India were similarly preserved.

With the coming into prominence of the Hebrew nation as a religious power, the knowledge as to the overruling supreme *something* found in nature began to become more definite, and inspired a belief in the God first known to this peculiar people; and thereafter in the historical records, prophecies, laws, etc., of their prophets, priests and kings, as particularly set forth in the Hebrew writings now known to us as the canon of the Old Testament Scriptures.

In appropriating these Hebrew Scriptures as an integral part of our Christian Bible we have, to this extent, subscribed to the Jewish faith. Since our Saviour's time Christianity has thankfully acknowledged its indebtedness to the Hebrew nation for the painstaking, reverent care with which that nation preserved the Old Testament Scriptures, and

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guarded them from change or error. This faith in and gratitude to the Hebrews, has existed side by side with a distrust, hatred and cruelty as unchristian in spirit as it is difficult to understand.

In so far as creeds relate to the Old Testament, any investigation into their origin and development must naturally begin with an effort to discover and understand the earliest recorded creeds or articles of faith of the Hebrew or Jewish people. The religious belief of the Hebrews, as has been said, is and has been a truly national one. Each Hebrew child acquires by birthright its religious membership, no profession of faith being required at any time thereafter or deemed necessary. This accounts for the fact that the Hebrews have never had a formulated creed or articles of faith to which assent was demanded, as is the case in other religious bodies. While the Jews have no such formulated creed or articles of faith, they have facts as to their belief incorporated in their liturgy and utilized for purposes of instruction, but without any other authority than that proceeding naturally from the wisdom and standing of the authors. The Jews' profession of faith has been described as sub-

stantially limited to the acknowledgment of the unity of God and the rejection of idolatry. If this correctly states their belief, it is their creed. That the Jews have experienced the practical need of a concise statement of their religious belief, such as is found in the Christian creeds, appears from the various efforts made by their wise men during the passing ages to express just what their faith was and is.

The Jewish Encyclopedia, from which brief extracts are here made in reference to the Jewish faith, contains exhaustive and extremely interesting information upon the general subject. We will compare the results of some of the efforts of the Jewish rabbis and scholars to find language in which to record their faith.

Philo of Alexandria (first century) stated the belief or chief tenets of Mosaism to be:—

1 God is and rules;
2 God is one;
3 The world was created;
4 Creation is one;
5 God's providence rules creation.

Akiba declared "That the command to love one's neighbor is the fundamental principle of the Law."

Deutsch's Literary Remains, in an article on the Talmud, says,

That grand dictum, "Do unto others as thou wouldst be done by," against which Kant declared himself so energetically from a philosophical point of view, is quoted by Hillel, the President, at whose death Jesus was ten years of age, not as anything new, but as an old and well known dictum that comprised the whole law.

Saadia's (tenth century) *Emunot we-De'ot* says:—

1 The world is created;
2 God is one and incorporeal;
3 Belief in revelation (including the divine origin of tradition);
4 Man is called to righteousness and endowed with all necessary qualities of mind and soul to avoid sin;
5 Belief in reward and punishment;
6 The soul is created pure; after death it leaves the body;
7 Belief in resurrection;
8 Messianic expectation, retribution, and final judgment.

The only confession of faith which, though not so denominated, is said to have found universal acceptance, forms a part of the daily liturgy contained in Jewish prayer books, and in its original form reads somewhat as follows:—

True and established is the word for us forever;
True it is that Thou art our God, as Thou wast the God of our fathers;
Our King as [Thou wast] the King of our fathers;
Our Redeemer and the Redeemer of our fathers;
Our Creator and the rock of our Salvation;
Our Deliverer and Saviour—this from eternity is Thy name, and there is no God besides Thee.

It is believed that this confession of faith probably dates from the days of the Hasmoneans.

The African rabbi, Hananel b. Hushiel (eleventh century) called for:—

1 Belief in God;
2 Belief in prophecy;
3 Belief in future state;
4 Belief in the advent of the Messiah.

Judah ha-Levi (twelfth century) says:—

We are not putting on an equality with us a person entering our religion through confession alone [by word]. We require deeds, including in the term self-restraint, purity, study of the Law, circumcision, and the performance of the other duties demanded by the Torah. . . . . The miracles and traditions are, in their supernatural character, both the source and the evidence of the true faith; with them Judaism stands and falls.

R. Abraham ibn Daud (twelfth century) gave as principles of the faith and the law:—

1 The existence of God;
2 His unity;

3 His spirituality;
4 His other attributes;
5 His power as manifested in his works;
6 His providence.

The articles, according to Maimonides (Moses ben Maimon; twelfth century), the most widely spread and popular of all the Jewish statements of faith, accepted by the great majority of Jews and found in the old prayer book, are asserted (1157) to be:—

1 The existence of God;
2 His unity;
3 His spirituality;
4 His eternity;
5 God alone the object of worship;
6 Revelation through His prophets;
7 The preëminence of Moses among the Prophets;
8 God's law given on Mount Sinai;
9 The immutability of the Torah as God's law;
10 God's foreknowledge of men's actions;
11 Retribution;
12 The coming of the Messiah;
13 Resurrection.

Or, as stated by Graetz, they are:—

1 The belief in the existence of God;
2 In His indivisible unity;
3 In His incorporeality and insusceptibility of change;
4 In His eternity and existence before the world;

5 In His absolute claim to our adoration (Monotheism);
6 In the prophetic inspiration of chosen men;
7 In Moses as the greatest prophet, with whom no other prophet can be compared;
8 In the divinity of the Torah;
9 In its unalterability;
10 In God's providence;
11 In His just reward and punishment;
12 In the future appearance of the Messiah;
13 In the resurrection of the dead.

These articles rest on investigation, and therefore cannot claim unquestioning acceptance; yet, according to Maimonides, no one can be considered a true Israelite, or Jew, who does not acknowledge them all as true. He who denies a single one of them is a heretic; he does not belong to the community of Judaism and cuts himself off from the hope of future bliss. The infallibility thus claimed by Maimonides does not appear to be taken seriously by his nation. Such claims by mortal men rarely are, for any important periods of time.

Joseph Albo (fifteenth century) undertook to investigate in how far freedom of inquiry on religious matters was possible within the limits of Judaism. He claimed that what God had once revealed by his own mouth direct to man was by virtue of that fact, un-

alterable and binding for all time; but that what had been communicated only by a prophetic intermediary might suffer change or even annulment.

In practice the obligations of the Torah were to be regarded as binding and unalterable until it should please God to reveal other laws through the medium of a prophet as great as Moses, and in as open and convincing a manner as on Sinai. (Graetz.)

Thirteenth to the fifteenth century authorities reduced the thirteen articles of Maimonides to three:—

1 Belief in God;
2 In Creation (or revelation);
3 In providence (or retribution).

Modern efforts of Jewish authorities to secure a satisfactory agreement upon articles of faith have resulted in the following points in common:—

1 The affirmation of the Unity of God;
2 The election of Israel as the priest people;
3 The Messianic destiny of all humanity.

The Central Conference of American Rabbis, in 1896, at Milwaukee, Wisconsin, adopted the following articles in the *Proselyte Confession:*—

1 God the Only One;
2 Man His image;

3a Immortality of the soul;
3b Retribution;
4 Israel's Mission.

A prominent rabbi of the present day stated, in reply to a query:—

Beyond the belief in the Unity of God, there has never been a universally acknowledged creed in Israel. From time to time, various philosophers, such as Albo and Maimonides formulated creeds, but they did not find universal acceptance, nor is there a standard of creed to-day except a belief in the Unity of God.

He also says that he expresses the Jewish creed as follows:—

One God over All;
One Brotherhood of All;
Peace and Good-will among All.

The statements of the Jewish faith hereinbefore quoted agree only as to a belief in the existence of God and as to his unity. They differ chiefly in describing, with more or less detail, certain attributes of God and facts of revelation. One elects to refer specially to some of them and another prefers to emphasize other attributes or facts.

The composite faith these statements present may be summarized as follows:—

1 Belief in the existence of one God; there

is no other God; the God of the fathers, incorporeal, and who rules.

2 There is one creation; the world was created; God's providence rules creation.

3 God's attributes include, unity, providence, spirituality, love, power, eternity, foreknowledge of men's acts.

4 Belief in prophecy, revelation, retribution; soul leaves body after death; future state; resurrection; judgment.

5 Coming of the Messiah.

6 Preëminence of Moses; tradition; immutability of Torah as God's law.

The Jewish articles of faith as thus summarized contain no such fundamental conflict as is found in the beliefs of the Christian churches and that has caused their separation into numerous denominations, or sects, and the adoption of formulated creeds to represent specific and differing standards of faith. The continuing Hebrew religious unity has been due rather to the simple and fundamental character of their national belief, than to any sacrifice of intelligent, individual conviction in assent to complex doctrines representing theories of men in temporary positions of churchly authority, men of the generation in which they lived whose

theories upon matters religious are entitled only to such consideration by the generations that follow as is due to the quality of their work and the adaptability of their theories to the needs of a developing race. In avoiding the adoption, by any supreme authority of the Jewish Church of any formulated creed, a wide latitude was secured for individual religious thought, opinion and theory within the bounds of the Church.

Members of the Jewish religious family are such, as has already been said, by birthright, and no profession of belief in any creed, or, in fact, in anything, can be required as a condition precedent to such membership. It is a fact, however, that at many times and in many localities, learned rabbis have felt the need of some concise statement of their faith, and this has been particularly the case where they have added proselytes to their number. Such proselytes, not born into the Jewish brotherhood but passing into it from other religious bodies or from a state of entire unbelief, need to know what their new associates expect them to believe.

This condition of affairs is illustrated by the action of the assembly of rabbis at Milwaukee, Wisconsin, in 1896, in the adopting

the *Proselyte Confession* before quoted. It was also recognized by the Jews in a recorded statement that "missionary or proselyting religions are driven to the definite declaration of their teaching." Creeds appear to be necessary in every religious organization at some stage of its development. How can religious organizations exist for any intelligent, common purpose without their adherents knowing what that purpose is? Or how can they expect to advance any religious belief without knowing what they believe? How can they know without the equivalent of what is generally designated as a creed?

Creeds, like all works of men, are never perfect, never final. They are subject to the law of development, and therefore those who undertake to formulate creeds will do well if they confine the creed requirements to simple and clearly fundamental needs. By so doing the necessity for subsequent change will be minimized. Errors in religious claims that demand frequent changes therein are undesirable and disturbing; they should be avoided so far as possible.

This investigation into the Jewish articles of faith appears to show that as to the canon of the Old Testament Scriptures, the Jew and

the Christian may state, as their common faith:—

> "I believe in one God the Father Almighty, Maker of Heaven and Earth."

Thus far, but no farther, can they go hand in hand in stating the religious creeds or articles of faith that they hold in common. They may and do, however, find themselves able to coöperate effectively in much of the beneficial and humanitarian work of the world.

The Jewish Encyclopedia, The New International Encyclopædia, The Century Dictionary and *The American Cyclopædia* contain useful facts in reference to these important Jewish questions.

CREEDS—FAITH IN WORDS

CHAPTER VIII

THE CHRISTIAN FAITH

With the appearance of Jesus Christ upon the earth came the next stage in the development of creeds. His command to believe in the Father and himself, and his promise of a Comforter, the Holy Ghost, culminated in what is known as the baptismal formula:—

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19).

From this command resulted the formula:—

> I believe in the Father, Son and Holy Ghost.

or, as expressed in one of the earliest creeds:—

I believe in the only true God, the Father, the Almighty
And in His only begotten Son, Jesus Christ our Lord and Saviour,
And in the Holy Ghost, the Life Giver.

It is said that as early as A. D. 200 the church authorities required a declaration of belief in repentance, in the remission of sins and in the Church.

About fifty years later the belief had grown into this creed:—

I believe in God the Father Almighty,
Maker of Heaven and Earth;
And in Jesus Christ his only Son; and in the Holy Ghost; the remission of sins; the resurrection of the flesh and the life everlasting.

The creed of Marcellus, so called, said to have been used by the Roman Catholic Church, about A. D. 341, and claimed to be of a much earlier date, was:—

I believe in God Almighty
And in Jesus Christ, His only begotten Son, our Lord,
Born of the Holy Ghost, and Mary the Virgin,
Under Pontius Pilate crucified and buried,
And the third day he arose again from the dead,
Ascended into heaven,
And sitteth on the right hand of the Father,
From whence He cometh to Judge quick and dead,
And in the Holy Ghost
The Holy Church
The forgiveness of Sins,
The resurrection of the flesh, the life everlasting.

The additions thus made to the creed from time to time were doubtless the result of

answers by the church authorities to natural inquiries from priests or people; and, also, the church authorities may have elected to decide anticipated inquiries in advance. In either event, the additions represent the opinions of fallible men as to what the Holy Scriptures say or mean. Other fallible men on later dates, perhaps with added light, may think and decide differently. So while the Holy Scriptures remain, it is well to remember that the creeds interpreting them may, do, and should be expected to, change with the passing generations and their several schools of thought. It is not within the purpose of this work to attempt to follow every minor change in the creeds of Christianity. This class of information may be found in the more scholarly and complete publications of those who have made the research of biblical and related subjects their life work.

The next step in creed development to be here mentioned is found in the so-called Apostles' Creed. There are various theories, but there is no definite information, as to the authorship of this creed. It was never adopted or its use authorized by any supreme council of any dominant early church organization. No one who has made even a super-

ficial examination of the subject now appears to imagine it to have been the work of the apostles, or of any of them, although this has at times been claimed or suggested; a story to such effect appears to have originated late in the fourth century. This creed stands, however, as the most important and, in its substance, the most generally accepted creed of the great mass of professing Christians of all schools. It is one of the creeds of the Roman Catholic Church. It appears in the Book of Common Prayer of the Church of England, preceded by the direction that it shall be sung or said by the minister and the people, standing; except only on such days as the Creed of St. Athanasius is appointed to be read. It is the important creed of The Protestant Episcopal Church in the United States of America, and is the first creed stated in its Book of Common Prayer.

It is, with the substitution of "the holy Christian Church" for "The holy Catholic Church," the creed of the Lutheran Church and a part of its regular services.

It is, with the omission of the words "He descended into hell"; and of the word "again" between the words "he rose" and the words "from the dead"; and with the change of the word " on" to "at" so as to

read "at the right hand," the creed of the Methodist Episcopal Church.

It is included in the book of common worship authorized by The Presbyterian Church in the United States of America, with provision for the permissive substitution of the words "He continued in the state of the dead, and under the power of death, until the third day" for the words "He descended into hell."

It is also used by or is acceptable to other important bodies of Christians.

This great creed is worded as follows:—

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord:
Who was conceived by the Holy Ghost,
Born of the Virgin Mary:
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead:
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty:
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost:
The holy Catholic Church;
The Communion of Saints:
The Forgiveness of sins:
The Resurrection of the body:
And the Life everlasting. Amen.

This creed disposed of many more possible subjects of controversy than did any of the earlier creeds, but if its origin was prior to A. D. 325 it still left undecided important questions that began early to agitate the religious world. That was a disputatious age of theory.

Arius, described as "a grave and blameless presbyter of Alexandria" and Athanasius as "a young deacon of Alexandria" became notable leaders of two distinct schools of thought. Arius is said to have been about forty years older than Athanasius. He is described as having been "tall, serious, impressive, insinuating in his bearing and manners, ... with the arts of mental reservation and dissimulation," which latter may be said to have been somewhat characteristic of the age in which he lived. Athanasius has been described as small of stature, with the stoop of a student and an angelic expression of countenance. He went to the council accompanying, in a clerical capacity, his bishop, whom he succeeded in office a few years later. He appears to have been a born leader of men.

The important questions at issue were as to the relation of Jesus Christ to God the

Father, and they have been briefly stated as follows:—

Was Christ Co-Eternal with the Father?
Was He of one essence or substance with the Father?
Or was God the Father Almighty an unknown and unknowable God and was Jesus Christ his Minister, Son, Agency created by God to communicate with his creatures on his behalf?

The battle raged. The Church became a divided Church militant. Feeling ran so high that important political questions became involved; riots and disturbances resulted. The political importance of this situation was recognized by the heathen-Christian emperor, Constantine, and he determined that the questions at issue must be settled promptly and authoritatively so that religious quiet should pervade his empire.

His method was to call a general council of the bishops of the Church to consider and decide the controversy. This first of the general Christian Councils met at Nicæa, in Bithynia of ancient Asia Minor, north of Phrygia and Galatia, in the summer of A. D. 325. More than three hundred bishops, representing a widely-extended territory, are said to have been present. Some accounts claim that three hundred and eighteen

bishops were present, being the number of the servants of Abraham. Arius, the presbyter and Athanasius, the young deacon, both of Alexandria, were the recognized leaders of the different factions in the Council.

This was the first attempt ever made to adopt a formal creed that should thereafter become a test of faith for all Christendom. The Convention became a battle ground. It does not appear to have been such a quiet, deliberative assembly, spending much time in humble prayer to the Almighty for guidance, as we like to believe was the attitude of Councils assuming to decide grave questions of faith. It seems to have been at times an almost riotous assembly. During the session many compromises were proposed, considered and rejected. The young deacon Athanasius would be satisfied with nothing short of the entire acceptance of his creed by the Council. One authority upon this famous controversy and Council says, "It was the decision of Athanasius which made half the bitterness between the Roman and the Teuton; between Christianity and Islam to this day."

At the close of this historic Council the aggressive minority led by Athanasius had,

under the pressure of the Emperor Constantine, been changed to a half-hearted majority, and had triumphed. The creed of Nicæa was adopted. It was the creed of a council of angry disputants, and its adoption was due to the aggressive determination of the young Greek deacon Athanasius of Alexandria, who claimed that his particular theories alone were right and must be accepted. The conclusions of this Council were the cause of bitter, unjust and unchristian theological quarrels lasting during several centuries. The differences existing between the creed adopted by the Council of Nicæa and the creed now known as the Nicene Creed doubtless represent compromises, but as to when and by whom made there does not appear to be any definite knowledge. All that is known is that the amended creed was subsequently accepted and adopted by authority of a General Council of the Roman Catholic Church held at Chalcedon, A. D. 451.

CREED ADOPTED AT NICÆA, A.D. 325 (original)

We believe in one God, the Father Almighty maker of all things, both visible and invisible;
And in one Lord Jesus Christ, the Son of God, begotten of the Father, an only begotten—that is from the essence of the Father—God from God,

light from light, true God from true God, begotten, not made, being of one essence with the Father; by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was made flesh, was made man, suffered and rose again the third day, ascended into heaven, cometh to judge quick and dead;

And in the Holy Spirit.

But those who say that

"There was once when he was not" and "before he was begotten he was not" and "he was made of things that were not" or maintain that the Son of God is of a different essence, or created, or subject to moral change or alteration—these doth the catholic and apostolic church anathematize.

It is said that nearly thirty years of a comparative theological peace of exhaustion followed, and then the war broke out afresh. The religious world was thereafter, during several centuries, either Athanasian or Arian, as one emperor or another passed away or came into power and was under one or the other court influence. When the Athanasians were in power they persecuted and exiled the Arians. When the Arians were in power they persecuted and exiled the Athanasians.

It is difficult to trace the true Christian spirit of humility and brotherly love in any of this long-strung-out controversy. Finally after centuries of miserable contention,

Arianism was the first to be worn out and it gave up the struggle. The theory of the young Greek deacon of Alexandria became for the time, and continues to be, the creed of Christendom, and to-day it is the professed belief of very many Christians who are as ignorant of and uninterested in its meaning as they are ignorant of and uninterested in its history!

The theory thus adopted by the Council at Nicæa, A. D. 325, amended no one knows when or by whom, supposed by some to have been adopted or favorably considered in its amended form by the Council of Constantinople, A. D. 381, and known to have been adopted, as amended, at the fourth General Council at Chalcedon, A. D. 451, is the so-called NICENE CREED of to-day. It reads as follows:—

(*Note:* The words in parentheses are used in and the words in italics are omitted from the Nicene Creed used by the English Church and the one used by Protestant Churches in the United States.)

We (I) believe in one God the Father Almighty
Maker of heaven and earth,
And of all things visible and invisible;
And in one Lord Jesus Christ, the only begotten
Son of God,
(Begotten of his Father before all worlds)
(God of God;)

Light of Light;
Very God of very God;
Begotten, not made;
(Being) of one (substance) *essence* with the Father;
By whom all things were made;
Who for us men, and for our salvation came down from *the* heaven,
And was incarnate by the Holy Ghost (of) *and* (the Virgin Mary)
Mary the Virgin,
And was made man;
And was Crucified (also for us) under Pontius Pilate;
And (He) suffered and was buried;
And *rose again* the third day (he rose again) according to the Scriptures;
And ascended into (heaven) *the heavens,*
(And sitteth on the right hand of the Father;)
And (he shall come) *coming* again, with glory, to judge (both the quick and the dead) *living and dead;*
Whose kingdom shall have no end.
And (I believe) in the Holy Ghost.

The portion of the Nicene Creed as now used which is comparable with the creed adopted by the Council of Nicæa ends here. The following additions were approved or adopted by the Council of Chalcedon, and now constitute a part of the authorized Nicene Creed:—

The Lord and Giver of Life,
Who proceedeth from the Father and the Son;

Who with the Father and the Son is worshipped and glorified;
Who spake by the Prophets;
And I believe in one Catholic and Apostolic Church:
I acknowledge one Baptism for the remission of sins;
And I look for the Resurrection of the dead:
And the Life of the world to come. Amen.

The third important creed and the last one to be here referred to, although by no means a universal or even a generally accepted creed of Christianity, is nevertheless properly described as of historic importance. It is a creed of unknown date and authorship; its use has never been authorized or approved by any Church Council, and yet we find it in the Book of Common Prayer of the English Church, preceded by a direction reading as follows, and requiring its use:—

Upon these Feasts: Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whit-Sunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

It does not appear in the Book of Common Prayer of the Protestant Episcopal Church of the United States of America. It is said to be used by the Roman Catholics as a hymn but not as an authorized creed.

The Athanasian Creed

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.
Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;
Neither confounding the Persons: nor dividing the Substance.
For there is one Person of the Father, another of the Son: and another of the Holy Ghost.
But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal.
Such as the Father is, such is the Son: and such is the Holy Ghost.
The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.
The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.
The Father eternal, the Son eternal: and the Holy Ghost eternal.
And yet they are not three eternals; but one eternal.
As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.
And yet they are not three Almighties: but one Almighty.
So the Father is God, the Son is God; and the Holy Ghost is God.
And yet they are not three Gods: but one God.
So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.
And yet not three Lords: but one Lord.
For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;
So we are forbidden by the Catholick Religion: to say,
There be three Gods, or three Lords.
The Father is made of none: neither created, nor begotten.
The Son is of the Father alone: not made, nor created, but begotten.
The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
And in this Trinity none is afore, or after other: none is greater, or less than another;
But the whole three Persons are co-eternal together: and co-equal.
So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.
He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.
For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;
Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:
Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.
Who although he be God and Man: yet he is not two, but one Christ;
One; not by conversion of the Godhead into flesh; but by taking the Manhood into God;
One altogether; not by confusion of Substance; but by unity of Person.
For as the reasonable soul and flesh is one man: so God and Man is one Christ;
Who suffered for our salvation: descended into hell, rose again the third day from the dead.
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.
At whose coming all men shall rise again with their bodies: and shall give account of their own works.
And they that have done good shall go into life everlasting:
And they that have done evil into everlasting fire.
This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

As to the origin of this Athanasian creed, so-called, still less is known than as to the other creeds. Authorities agree that Athanasius never saw it. It has never been adopted by any Church Council. It contains statements that have been protested against by both ministers and people. It remains in the English Book of Common Prayer apparently because the Church authorities fear that one change may mean others. It is a mediæval resistance to a natural development that must come. The Archbishop of Canterbury appointed a committee of seven theological experts who are engaged in preparing a new translation of this creed. The result of their labors may be to modify or remove its objectionable features.

In summary, it may be said, as to the three important Christian creeds:—

1 The Apostles' Creed approaches most nearly to the simple fundamental creed of Christianity. While some of its statements have been and are questioned, it has not yet become a source of any bitter dissension. It is still the creed of the people.

2 The Nicene Creed was born in an atmosphere of angry disputation. It was accepted by the Church after centuries of unchristian

contention. It is a creed of mystery and calls for a statement of belief in theories that the ordinary human mind cannot comprehend. It is not a creed of the people.

3 The Athanasian Creed, because of its damnatory provisions, should not find a place in any modern service of worship. It represents the height of man's presumption when it declares as to whoever fails to believe in its theories that "without doubt he shall perish everlastingly." This decision rests with God alone. Relieved of the damnatory sections, the Athanasian Creed would represent, perhaps, the best effort yet made to explain what must always remain a mystery—the doctrine of the Trinity.

In conclusion it may be safely asserted that no creed can or should be an acceptable creed of the people which requires or permits the explanation that it does not actually mean, in any particular, exactly what its language implies. It cannot be commendable to say we believe what we do not. Blind obedience to ministerial command may involve this result.

Such, then, is the result of this imperfect investigation into the development of creeds and of the efforts they represent to express in comprehensible language "The Christian Faith." Think of it! This wonderful Chris-

tian religion, which is spreading over the face of the earth, the most aggressive of all known religions, representing the faith of the most highly developed, intelligent and civilized nations, has for its foundation scriptural writings of unknown authorship and original authority; summarized in creeds of like unknown authorship and original authority, the work of human beings like ourselves, just as full of faults and as fond of power over their fellow-men as we are! Is it not marvelous?

May not doubting men, impressed by the recognized influence of Christianity upon the development of the human race, follow that wise old Pharisee, Gamaliel, and say of those who are humbly striving to be sincere Christians in thought, word and deed, "Let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39). Those, on the other hand, who do not doubt but who believe that the Christian religion is "of God" thus satisfactorily account for its enduring vitality and influence throughout the ages.

The Arian Controversy (H. M. Gwatkin, M. A) to which acknowledgment is here due, deals fully and interestingly with the Arian question.

CHAPTER IX

SOME OTHER FAITHS AND FACTS

If we call the present population of the world fifteen hundred millions, it will be near enough for our present purpose to say that they may be divided about as follows:—

Christians	400 millions
Buddhists (Including Confucians)	400 millions
Mohammedans	250 millions
Brahmans	150 millions
Largely Pagan or Heathen	300 millions
Making the Total	1500 millions

In the four great religious bodies first named, there are included say four-fifths of the world's population, the Christians alone being four-fifteenths or more than a quarter of the total.

The following very brief statements of a few elementary facts as to several of the most prominent of these great religions, other than Christianity and Hebraism, are condensed in

part from *Ten Great Religions,* by James Freeman Clarke; from *Great Religions of the World,* by Professor H. A. Giles, LL.D. and others; and from various encyclopedias and other standard books of reference.

BUDDHISM

An ancient and interesting Asiatic religion. Buddha is the name for a deified teacher of the Buddhists who believe many Buddhas have appeared to save the world; Sakya-muni, the latest, being the ninth incarnation of Vishnu. He reformed Brahmanism, substituting a humane code of morality for its cruel usage. In its origin Buddhism was simple, ethical, rational.

The legendary history of the latest Buddha includes his birth of Maya, yet a virgin. He descended from heaven on a white elephant, having a miraculous conception and birth. He became an austere ascetic; then a Buddha; resisted temptation; two merchants from afar, being the first to see him, offered honey, milk, etc. He appointed apostles and performed many miracles. He died and his body was consumed by miraculous fire. The date of his death is uncertain, differing stories causing variations of thousands of years,

the Cingalese date, which is said to be preferred, being 543 B. C. Buddhism antedates the Christian Era, and possesses many features in its Buddhas that singularly resemble the attributes of Christ.

Celibacy is strictly enjoined upon its priests. It resembles the Roman Church in its faith in the claims made by its priests of the genuineness and virtue of their religious relics. Buddha published many humane edicts inculcating the practice of many virtues, ordering the construction of roads and hospitals, and abolishing capital punishment.

Buddhist church councils were held, just as Christian church councils have since been held, to cure anarchy caused by sectarians and licentious monks. The decisions of their councils were preserved for long periods by oral traditions. Buddhism knows no creation and teaches annihilation and the nonexistence of the soul. It was an active and successful missionary religion. It came into conflict with and to an extent fused with Brahmanism. Various differing schools of thought developed with the passing of time and a medley of incongruous creeds resulted, as has been the experience of other religious organizations.

CONFUCIANISM

Confucius, born 551 B. C., through his writings and system, rules the religious thought of China, the oldest existing nation of the earth. The authentic history of China is said to begin about two thousand years before Christ and its oral language to have continued unchanged for three thousand years. Confucius is believed to have influenced the religious belief of a greater number of people than any man who ever lived, except the writers of the Christian Bible. He sought to implant the purest principles of religion and morals in the characters of his people. The equivalent of the golden rule is to be found in his writings. His doctrine is the state religion of the Chinese nation. His worship was not directed to a personal God, but to antiquity, ancestors, propriety and usage, to the state as the parent of its subjects. All Confucian philosophy is said to be pervaded by these principles:—

1 That example is omnipotent.

2 That to secure the safety of the empire you must secure the happiness of the people.

3 That by solitary, persistent thought one may penetrate at last to a knowledge of the essence of things.

4 That the object of all government is to make the people virtuous and contented.

MOHAMMEDANISM

The Arabic word Islam (meaning "full submission to God") is used by Mohammedans to designate the religion of those who accept as their formula of faith: "There is no God but Allah, and Mohammed is his prophet." This formula or profession of faith or creed is understood to include five essential articles of religion:—

1 The acknowledgment of the divine unity, and of the mission of Mohammed; recital of the creed.

2 Observance of prayer at five appointed times.

3 Almsgiving; payment of legal alms.

4 Keeping the fast of Ramadan.

5 The pilgrimage to Mecca.

During the entire month Ramadan (the ninth or hot month), no food or drink may be taken from sunrise until the stars appear, which commemorates the first divine revelation to Mohammed; there is also almsgiving. The little Bairam succeeds the fast of Ramadan and is a festival of three days' duration. Mosques are illuminated, there are public

receptions by the Sultan, guns are fired, etc. These periods have been described as the Mohammedan equivalent of the Christian Lent and Easter. Sixty days after the festival of the little Bairam is the feast of the greater Bairam, lasting four days.

Mecca was the birthplace of Mohammed. Each believer must make at least one pilgrimage during life to Mecca, either in person or by substitute. The Great Mosque, or "House of Allah," or the Caaba (Square House), contains the famous "black stone," set in the southeast corner of the Caaba, which is a sacred relic supposed to have been brought from heaven by angels.

The religion of Islam dates from the seventh century and is an aggressive missionary religion. It represents an ideal and simple form of missionary effort, as each of its devotees seeks to illustrate in his daily life, and to propagate, its faith. Those journeying through other countries than their own for business or pleasure carry their faith with them and seek to present it attractively to those with whom they come in contact. It is a faith easily understood, the simple acceptance of Allah and Mohammed, his prophet, being all that is required of the con-

vert. Mohammedanism is said to be declining in Turkey but spreading rapidly over Asia and Africa and to be supplanting the ancient religions of India.

BRAHMANISM

This, the religion of one hundred and fifty to two hundred millions of the Hindoo people, is of great antiquity. It is not an active missionary religion; it has no sacred books or history, no single personal deity or formulated creed. It is a mystical religion with defined lines as to its priests and a wide latitude as to its people. It permits the worship of many gods by many methods. Its origin and founder are involved in mystery. It encourages asceticism and permits image worship. Its devotees believe in the transmigration of souls, and among them idol worship is universal. Drinking intoxicating liquor is strictly prohibited. It teaches that there is only one absolute Unity really existing, and existing without plurality.

It is said that in Eastern Asia the mythical and the mysterious phases of Brahmanism have remained and have worked together.

The outer worship for the people, who must have their innumerable deities, their images, and their

miraculous legends; the inner teaching that explains all these things as symbolical, as signs and shadows of divine truths. . . . . Hindooism and Buddhism have never set out formal creeds, containing articles of faith which a man must accept at his peril (Lyall).

Among the statements of its belief is this one:—

For there is nothing but spirit, which neither creates nor is created, neither acts nor suffers, which cannot change, and into which all souls are absorbed when they free themselves by meditation from the belief that they suffer or are happy, that they can experience either pleasure or pain (Clarke).

Some Other Faiths. We will now refer to some facts of interest in connection with a few other faiths.

UNITARIANISM

The space here given to the Unitarian faith is not due to the numerical strength, nor to the recognized high average of intelligence and good citizenship of its adherents. It is due rather to the fact that the Unitarians with the Hicksite Friends and the so-called liberal Hebrews appear to constitute what remains of the school of thought that was represented in the Council of Nicæa (A. D.

325) by Arius and his followers; a school of thought prominent in the theological contention that continued during centuries, and that gave birth to and finally established the Nicene Creed and the faith which that creed represents,—a faith now regarded as fundamental by all organized bodies of Christians.

A communication to the *New York Sun* (April 9, 1909) contains these statements:—

> Here is a declaration of Unitarian doctrines: We believe in the Fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever! . . . . If the term "Christian" may be defined as "one who believes in the divine character of Jesus;" who believes that Jesus is God, a being to be worshipped, then of course the Unitarians should not be called Christians.

In reply to an inquiry as to the points of difference between the Unitarian faith and the Arian and the Jewish faiths, the following was received from a Unitarian authority:

> The original and early Unitarians of England and America were all Arians, so far as I know. Their position was that of denying that the Scriptures taught the *deity* of Jesus, but they all ascribed to him, as the Christ, a nature altogether superior to humanity, and inferior to Deity only. He was to them a being *unique;* superior to all angels; derived from the Father but in the closest possible re-

lations with Him; reflecting His attributes and acting as His Mediator to men; the agent of the Divine Will in the world of humanity. But this view gradually loosened and began, by the middle of the last century or earlier, to approach the conception of the *humanity* as contrasted with the "*divinity*" of Jesus. More and more the human quality was recognized and emphasized in him, as dependence on the words of Scripture became less literal and absolute, and as the influence of reason, of historical enquiry, and of the literary criticism of the Bible became freer and more effective. Thus, fifty or sixty years ago, and gradually the more as time progressed, the Unitarians became divided into two schools, the older and more conservative holding to a more or less strict Arianism; the newer and more progressive more and more fully accepting and asserting the humanitarian view. The latter came to be called "radicals", and, including other modifications of thought, consistent with the one in question, were also called the "liberal school" among us. For many years Dr. Channing was regarded as the type of the conservative school, in respect to the nature of Jesus, while Theodore Parker was the leader of the liberal, radical, or humanitarian party. Fierce used to be the discussions over these diverging tendencies in our conferences, in our publications, and in pulpit sermons! The conservatives were at first in possession of the field, but from 1850 onwards, they were steadily losing ground, though slowly.

But, by degrees, it cannot be questioned that the humanitarian interpretation of Jesus's nature has spread among all our people, and it is now the prevailing one. The older, Arian, view, or that in-

clining to Arianism, has not wholly died out. It holds its own in some of our older minds, especially among the laity, but more as a sentiment than as a clear doctrine. There is even some hesitation among many, in respect to the unqualified and bald assertion of Jesus's humanity; and some of the older phrases which imply a peculiarity of nature, if not a wholly Arian interpretation, survive in usage. But, practically, as a body, the Unitarians are now humanitarians, at least in this country, and I think also in England. And all the younger men hold this position without any qualifications whatever.

Referring now to the question of Unitarianism and Hebraism, I am reluctant to speak with any positiveness, yet it is certainly my view that *liberal* Hebraism and modern or liberal Unitarianism approach very closely to each other.

In fact, on the general religious principles and conceptions of Jesus, (himself a Hebrew, and reflecting in his thought the liberal and progressive teachings of his time), I think they would be *at one.* In the company of an enlightened and liberal Hebrew scholar and thinker, I feel myself wholly at home, as much so as among our own people, and altogether at one with him. Such Hebrews recognize the spiritual greatness of Jesus, his moral elevation and his religious insight, and they speak of him with the same sympathy, reverence and love which we ourselves feel and express.

Difference in culture, in the traditions and modes of worship, and so forth, may long prevent any outward union, but the existence of sympathy, the tendency towards union, is shown markedly on many occasions, not only in private reünions, but

in such public ones as the services of Thanksgiving Day, in which, for many years, our Unitarian churches and one or two of the liberal Hebrew congregations have harmoniously and happily united, sometimes in one of our churches, sometimes in one of their synagogues, both in this and other cities.

This clear and interesting letter seems to make it plain that the faith of the modern Unitarian is substantially identical with that of the liberal Hebrew, there being merely two names for but one common faith.

CHRISTIAN SCIENCE

What is Christian Science?

In the preface of Mrs. Eddy's book entitled *Science and Health with Key to the Scriptures,* she says:—

Since the author's discovery of the adaptation of Truth to the treatment of disease as well as of sin; her system has been fully tested, and has not been found wanting; but to reach the heights of Christian Science man must live in obedience to its divine Principle. To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense; even as the science of sound corrects false notes caught by the ear, and gives sweet concord to music. . . . .

The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of truth. . . . .

Christian Science removes these (human) beliefs and hypotheses, through the higher understanding of God, for it rests in divine Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of being. . . . .

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science.

Such is something of Christian Science as told by its author, but it is not possible to do full justice to her book and its teachings in a few brief extracts. The book, to the minds of many, illustrates the inability of human language to convey from one person to all others, a clear, comprehensible idea of a complex purpose.

The religious unrest of large numbers of people, and their failure to find what they seek in any of the existing organizations of professing Christians, whether Roman Catholic or Protestant, appears to be clearly demonstrated by the remarkable growth in this country and elsewhere of that form of belief known as Christian Science. Its following represents, to a greater or less degree, the craving for something better, something more really Christian in action, than is found in our modern life. It is to a certain extent the same craving as that of the Athen-

ians and strangers of old, of whom Paul said:—

> For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing (Acts 17:21).

The same craving for "some new thing" was cited by Gamaliel, who (Acts 5:34–40) reminded the Jewish Council of the fate of Theudas and his followers; and of Judas of Galilee, who "drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed." Gamaliel added this wise advice:—

> Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it.

The craving for new things is not necessarily an unholy desire for mere novelty. It may and doubtless often does represent a desire for a change that means something higher, something purer, something more Christlike. The claims of Christian Science must present themselves to its adherents in some way entirely different from that in which they impress themselves upon the mass of intelligent people.

That the Christian Science following has

grown so rapidly when the foundation of it seems so impracticable may well challenge serious attention. Instead of wholesale condemnation it would be well to view this singular movement in something of the spirit advised by Dr. Abbott, in *The Outlook* (July, 1906), who referred to Christian Science in this language:—

> The truth in Christian Science is its threefold affirmation: first, that man is not a machine, but a living spirit, and his body is the servant, not the master, of the spirit; second, that spiritual truth is not merely mediately discoverable by a scientific process, but immediately and directly known by spiritual vision; third, that Christianity is not merely a new interpretation of an ancient law of life, but a new power to heal, to vivify, and to endow;

and concluded by saying:—

> The way for the Christian Church and the Christian teacher to meet the errors of Christian Science is not to denounce it as a delusion and a lie; but to teach with greater clearness and power the three truths of which its votaries regard themselves as peculiar prophets; namely the spiritual nature of man, the immediacy of the Soul's knowledge of the spiritual world, and the curative power of Christianity; and to teach these truths freed from the accompanying errors of Christian Science that the body is but a shadow, spiritual visions are infallible guides, and the cure for evil, whether moral or physical, is thinking that it does not exist.

In some respects Christian Science appears to be a composite faith, embracing something of Christianity and something of the mysticism of Brahmanism. Whatever of novelty it possesses appears to be due to the combination and not to be in any way elemental. It was a wise man who said, "There is no new thing under the sun"! (Eccles. 1: 9.)

DUNKERS

In concluding this consideration of the development of creeds, it will be interesting to refer to the illustration given by Benjamin Franklin (Bigelow's *Life*) of a serious disadvantage that attaches of necessity to any unalterable creed or articles of faith. He tells how he advised one of the founders of the sect of Dunkers to publish the articles of their belief so as to stop the abuse to which they were then being subjected. The Dunker replied:—

> When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors, and that others, which we had esteemed errors, were real truths. From time to time He has been pleased to afford us farther light, and our principles have been improving, and our errors diminishing. Now we are not sure that we

are arrived at the end of this progression, and at the perfection of spiritual or theological knowledge, and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive farther improvement, and our successors still more so, as conceiving what we, their elders and founders, had done, to be something sacred, never to be departed from.

CONCLUSION

One cannot attempt even the most superficial examination of the various faiths of the world's people without being deeply impressed with the differing needs of different individuals and races of men and the practical difficulty, perhaps undesirability, attending any effort with our present experience to harmoniously unite all classes and conditions of men inhabiting all parts of the earth's surface under any one denominational, religious standard. What the future may have in store for the human race is known only to the Creator.

PART III
DEEDS—FAITH IN ACTION

DEEDS—FAITH IN ACTION

CHAPTER X

CHRISTIAN UNITY IN EFFORT

All individual Christians and all Christian churches unite in a belief in "One God the Father Almighty, Maker of Heaven and Earth" and in what we call the Bible, which contains such facts about himself as it has pleased God to make known to man through what is now a printed record.

When men began to think about the story that is now recorded in our Bible, there soon came into existence different theories as to just what was the meaning of the message conveyed. Each new theorist with his followers, constituted what we now call a "sect" or "denomination." With further study and thought came other theories breaking each original sect into fragments, these fragments to be again divided and subdivided with the passing of time. And so we have sects innumerable, none entirely right and none en-

tirely wrong. The competitive method, to which the world owes so much of its material progress, appears to have been also the method designed by the Creator to stimulate interest and activity in the dissemination of religious knowledge. Each individual and each sect should guard against the too evident danger of mistaking the shadow for the substance. There is always danger of forgetting that the Bible message is God's work, and that the innumerable theories growing out of it merely represent the opinions and prejudices of men. A theory that may have been allowable, nay, even commendable, in an early day, may be inexcusable in the light of the twentieth century. And yet in matters religious, as in nothing else, men and women incline to reverence theories and methods merely because of their age and regardless often of their evident weaknesses and errors. We are apt to forget what history tells us of those whose works we still allow to govern and guide us. If we are to believe the records of their times, many of these men, if living in the present generation, would be accepted by no one as interpreters and guides in matters religious. Why consider their work as sacred?

"Christian unity in effort" should find its

foundation in a belief first in God and then in the Bible. It may with cautious steps move forward, building upon this foundation a creed which must include of necessity a general faith in Christ; adding the exact wording of the Lord's Prayer; reaffirming the living Mosaic law as found in the summing up of the Commandments by Christ; then the Golden Rule and other simple, fundamental Bible truths, as to which there should be no more important difference of opinion between Christians than there is as to the existence of God himself. It would appear possible to establish in this way a Bible foundation, upon which all Christians may stand in security and in unity. Beyond this is the region of uncertainty and theory into which each man, or body of men, may reverently enter at his or their own peril. It is probable that uncertainties will be found, theories will differ and sects exist so long as the world lasts. The Creator may have elected that it is on these lines he wishes his work to continue to be carried on. Let us recognize this possibility. Add, by universal consent only, a new plank to the common platform from time to time as the good work goes on, and meanwhile let every honest man respect the

purposes and theories of every other sincere seeker after truth, whether he shares in the conclusions to which they lead or not. It is questionable whether any other unity is, humanly speaking, possible or—shall we say? —desirable.

The teaching of Christ and his apostles as gathered by a layman, from the New Testament record, was a very simple form of teaching. It was chiefly preaching, and the most important of it without form or ceremony, with occasional miracles, so-called, possibly designed in part to startle the people and command their attention. Forms and ceremonies there were in the Jewish Church; and forms and ceremonies there have been since the early centuries of the present era in the Christian churches. They may, or may not, permanently continue to be an important factor in the great work of the Church. They are not, when continued beyond an elementary stage, what we would expect to make true, simple-minded, spiritual and intelligent Christians, the sort of Christians made by Christ himself. Some kind of church organization is essential to the continuity and successful prosecution of any extended Christian work, and it should be adapted to the con-

ditions existing at the time and in the place where the work is to be done.

Christ chose twelve apostles, giving them great powers, including the power to work miracles. He sent them forth to carry the message over a growing field and to many people; and then, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The harvest was proving to be so great that these additional laborers were needed. The organization was expanded to meet the changed conditions.

The first important duty devolving upon the apostles after the ascension of Christ was the selection of one to succeed Judas. Read in Acts 1:21–26 how this duty was performed, and compare it with the methods pursued today when there is a vacancy to be filled in any high office in any of the Church organizations. The apostles reverently appointed two from those who had been with them "all the time that the Lord Jesus went in and out among us" [them]. Then they prayed, asked the Lord to guide the choice from the lots they were about to give forth "and the lot fell upon Matthias: and he was numbered with

the eleven apostles." Sincerity, simplicity and faith then guided the followers of the Master. Do they do so now? Should they not?

So the good work went on until it demanded another modification of method. The brethren were then asked by the apostles to look out from among them "seven men of honest report, full of the Holy Ghost and wisdom," to relieve the apostles of the serving of tables. The apostles laid their hands upon the men thus chosen, in pursuance of their right of appointment. This was done so that the apostles might give themselves "continually to prayer, and to the ministry of the word." So the organization continued to develop to meet changed conditions, and so it was no doubt intended it shall continue to change and develop as necessary to best deserve, and so command, the greatest results from the passing ages.

Theories existed in that early day as they do now. Paul found it necessary to tell the Corinthians it had been declared unto him "that there are contentions among you." One part followed Paul, one Apollos, another Cephas, and still another followed Christ. And, curiously, Paul, asking them, as theor-

ists might be asked to-day, "Is Christ divided?" and taking them all to task, thanks God that he baptized none of them, except the few he names. He adds, "Christ sent me not to baptize, but to preach the gospel." It is evident that preaching the gospel was at that time the great and necessary Christian work. Is it not so to-day?

There are various theories of church government to-day, the theorists of each school of thought appearing honestly to believe that they alone follow the ancient practices and are therefore right. The fact appears to be that at certain times and in certain places the recognized form of church government in the olden time was through bishops, presbyters and deacons; while at certain other times and in certain other places the recognized form of church government was through presbyters of equal authority and power. Does not this suggest the original adoption and the development of such differing forms of church organizations as were found necessary to command the best results at various times and under varying conditions?

Such were the facts and conditions in the earliest church period of which we have any undisputed history. It was no doubt divinely so ordered then; why not now?

And then, if we assent for the sake of argument to the claim that the form of church government by bishops, presbyters and deacons, or that by presbyters of equal authority each with the others, was established by the apostles, and was in universal use in their time, where do we find anything commanding that this early form, used in a comparatively limited territory and under peculiar conditions attaching to a new religious system, shall continue to be the only, or even the best, form of government in all ages and over the face of the entire earth? In every other direction we find a law of individual initiative and progressive change. Why not in the methods of church government?

The Lord in his good time brought about the invention of the printing press (1438) and the widespread dissemination of the Bible truths (Luther—German Bible—1534; Tyndale—English Bible—1526), so that men, women and children everywhere thereafter could read the simple Bible story and tell it to others. This was one of the greatest of the Lord's miracles. It brought with it knowledge, the personal responsibility of the intelligent individual, and the necessity for a change in church organization and methods

to meet this changed condition. It came not to destroy but to fulfill.

It is interesting to note the fate of the most important early translators of the English Bible for the use of the plain people. John Wyclif, one of these translators, was persecuted, and died in 1384. Manuscript copies of his English translation are said to have circulated among the people at a cost of £40 each. By a decree of the Church Council of Constance (1415) the body of Wyclif was disinterred, burned and the ashes flung into the little River Swift (1428) near his "former church at Lutterworth." This was the action of a council of the supreme authorities of a Christian Church! What reverence should to-day be paid to any of the work of such a council?

William Tyndale, another translator (born 1484), went to Hamburg (1524) to escape persecution by the church authorities in England, thence to Worms, and there in exile, poverty and distress he completed the translation into English and the printing of the New Testament and of an important part of the Old Testament. And what was his fate? Treacherously betrayed into the hands of his religious enemies, held for a time in prison from

which, sick and suffering, he fruitlessly prayed for covering to protect himself from the cold, he was finally taken, strangled at the stake, and burned to ashes. All this cruelty was perpetrated in the name of Christ! Again we ask what reverence should to-day be given to the beliefs or utterances of the representatives of such a Christian Church?

It was found then, as it will probably be found always, that priests and ministers, like laymen, loved power, and to help them retain power over their fellow-men, they preached false doctrines and pursued wrong, hypocritical practices for which they claimed Bible authority. When the Lord placed the Bible in the hands of the people these frauds were detected and condemned, a new church organization was formed closer to the people and their modern needs, with a seeming possibility of escaping many of the abuses and evils that had developed under the old forms. This was the Lord's work and it has resulted in adding untold millions to the roll of Christian believers in all parts of the world. Wherever people are free, intelligent and independent in thought, there men and women accept their individual responsibility and

wish to stand face to face with their Creator, recognizing the need for organized church effort, but not the need for any intermediary in making their penitent confessions to their Maker of their weaknesses and sins, and in receiving his pardon. This is the Lord's method that has so wonderfully contributed toward Christianizing the world. It can never permanently give place to any theory of church organization or method that attempts to relieve the competent individual soul from the duty and responsibility of working out its own salvation.

The fundamental Christian creed, we repeat, is and must be a childlike faith in God and in his revealed message, as it is found in the Bible. With this must go a clear realization of the fact that no man, body of men, or church has any knowledge essential to salvation except that to be found in the Bible by every intelligent reader of that sacred book. And in reverently studying the revealed word we will do well to remember that other men as honest and sincere as ourselves may find in it lessons that are as yet hidden from us. We must not disbelieve merely because we do not understand. Faith may exist without what we commonly call

belief. Belief implies knowledge. Faith may represent a simple, childlike trust without knowledge. It is the "evidence of things not seen." It has been, is and always will be a mighty power in the world. "Christian unity in effort" solidly founded upon faith in God and the Bible, may be a unity of fundamental faith and purpose, and it may admit of a variety of methods. Such a unity, it is easy to conceive, could be consistent with widely differing individual preferences as to all nonessentials. Sects, or denominations as we call them, must exist so long as men continue to differ in their capacities and environments.

Church organizations and methods should adapt themselves to existing local conditions and needs, if great results are to be accomplished. Life is a continual struggle for large masses of people. Many men and women labor with their hands from early morning until late at night and secure as the result of their labors only the food and clothing absolutely necessary to keep themselves and their families alive. Such men and women have little time or opportunity to seek God in the Bible. Whatever they learn must be told to them in simple language aided,

perhaps, by methods that challenge their attention and interest. They are children in their mental attitude toward religious faith and duty, and may, perhaps, be best reached through kindergarten methods in the effort to convey to them a knowledge of the alphabet of religion. They may be taught the letters; may find interest in the colored pictures and many shaped blocks, and may be led by patient teachers to build the blocks into useful structures. There is room in every religious organization for those who do this work, and it is a necessary work. In this infancy of religious growth the teacher may well be called a father, as his pupil is a child. As a father he should carefully train and develop his child in the grave responsibilities that must be met in life, pointing out patiently and, it may be, deciding for the child the difference between right and wrong and even promising that God will forgive wrong done, when truly repented of. It is a great work thus to elevate and guide masses of men and women for whom the only early instruction possible is that suited to the mental needs of a child.

A grave responsibility is, however, assumed in thus undertaking to answer for other lives,

and no possible conditions will justify any lack of effort so to develop the child-pupils as to make their continued dependence unnecessary. No one should be confined to receiving mere instruction of dependence on other men longer than is clearly unavoidable. Nor can there be any excuse, even in this child stage, for any deception on the part of the teacher, nor for any claim by him to powers he does not possess. While arbitrary teaching is thus recognized as a necessary part of the religious work of the world, it is nevertheless equally a fact that no religious effort can be commendable that keeps any man, woman or child in subjection one hour longer than the time within which they may be developed into intelligent, individual seekers after God in his revealed word, each responsible directly to God for the effort put forth and for its result.

And so passing from such legitimate elementary work, we come to a great and growing body of men and women who, with varying degrees of intelligence and industry, are striving to know and do God's will. Here again we meet with the need for many sects. Methods suitable for one sect of faithful seekers after truth are not best adapted to the

needs of others. Let us therefore recognize the need for variety in method, only asking for unity in fundamental faith, purpose and effort. True religion must be consistent with direct and simple methods, such methods as we find in the life and teaching of Christ himself.

No man or woman, who by education and environment is fitted to seek his or her own salvation, can safely neglect this personal work and attempt to rely upon any church, or priest or minister of a church, to be an intermediary between the Creator and his creature. Churches that discourage, or fail to strive to inspire, personal effort on the part of every intelligent individual to seek his own salvation, and to help others so to do, assume a grave responsibility for which there must certainly be a future accounting. There are some responsibilities that may not be transferred. The perfection of organized effort, to be spoken of more fully in a later chapter, whether in the industrial or religious field, must be represented by a combination of intelligent, self-respecting, individual units, each contributing in honesty and sincerity the best there is in him or her toward the common purpose sought to be accomplished.

If we desire such results in our Christian national life as may be thus attained, let us unite in establishing right methods. Let us inscribe on our banners for the forward movement a demand for "Christian unity in effort" founded on a simple faith in God and the Bible, extended to include Bible facts as to which there are no differences of theory, and respecting the opinions of others where they differ from our own, provided they do not vary from the fundamental faith to which all will have subscribed. We will then have ceased to say, either as individuals or as church bodies, "God, I thank thee, that I am not as other men are." Each will then truly love and respect his neighbor as himself.

In an interesting and able address upon "Christian Unity and Unchristian Division," at the conference of Church (Protestant Episcopal) clubs, held in New York City on April 28, 1909, George Wharton Pepper said:—

> The instant you define Christianity you are amazed to find an essential unity between the Churches, where all had seemed diversity.
>
> Christianity is devotion to the Person of Our Lord. You will understand that I am limiting my remarks to those groups of people who acknowledge the Divinity of Our Lord, and proclaim that loyalty

to Him as the Son of God is at the foundation of their religious system. All who profess this faith agree that a determined effort to be Christ-like is the only admissible evidence of loyalty. Moreover it can hardly be disputed that efforts to be Christ-like are being made with a substantially equal measure of success in every Christian group.

It fairly startles us, therefore, when we realize that the divisions between the Churches are divisions neither in respect to the theoretical essence of Christianity nor as to the practical manifestation of Christianity.

In the interest of this "Christian unity in effort" time may be expected to bring about changes in some of the professions of faith contained in the Apostles' Creed before referred to. While the passing ages have brought and must continue to bring this need for change in all things, the Apostles' Creed stands to-day, in view of its past, as the simplest and most satisfactory of the existing creeds. Consider it for a moment. How little more does any one need than its brief but comprehensive statement of belief in God? Then the mysterious union of God and Man that exists in Jesus Christ! He is described as the Son of God, and our Lord. The holy mystery of his conception and birth, although already threatening division among us, is only in degree more profoundly mys-

terious than the conception and birth of every other man. Then Christ's life as a man! He was conceived, born, he suffered, died, and was buried. Was ever the history and mystery of human life more simply and graphically described? As to that mysterious realm toward which we are all journeying and about which we know so little—the life after death, we declare our faith in Christ's resurrection, ascension and nearness to God.

It is truly a marvelous record! All that follows is equally brief and most of it continues for the present to be generally acceptable. If one could reverently and safely suggest still another creed, with the hope of simplifying those in present use in the interest of "Christian unity in effort" and endeavoring to secure something even more generally comprehensible and acceptable to the present generation, might it be by:—

1 Omitting the words "He descended into Hell" and the words "The Communion of Saints." For these omissions we would have the authority of the earliest of the great Councils of the Church (A.D. 325) and of the more recent action of other church bodies.

2 Omitting the word "Catholic" and allowing the creed to read, as the most ancient of the creeds did read, "The Holy Church." A creed for general use should be self-interpreting. The word "Catho-

lic'' does not mean ''Universal,'' to the mass of the people who have souls to save. If retained in the creed it would be apparently clearer and therefore better to say, ''Holy Church Universal''; but it might be even more generally acceptable and accord better with the facts if it read ''The Holy Christian Church'' or ''A Holy Christian Church''?

3 Some uncertainties and troubles would disappear from many minds if we again resort to the language of the first important Council of the Christian Church and declare our belief in ''The Resurrection of the dead'' instead of in ''The Resurrection of the body''; and in ''the Life of the world to come'' instead of ''the Life everlasting.''

4 Also instead of ''And sitteth on the right hand of God'' read ''to the right hand of God'' or ''to the Father.''

Then it certainly appears desirable that a confession of faith, forming a fundamental part of current church services, shall in these days contain:—

1 A declaration of belief in the Bible as a whole, instead of continuing to be merely of belief in certain theories of men, stated in ''creeds,'' as to what the Bible means or is supposed to mean in relation to a few of its important messages for man's guidance.

2 A declaration of our duty to search the Scriptures and to love God and our neighbor. Not a suggestion of any of these duties of governing importance in our daily lives, is to be found in any existing creed.

Evidences of true Christian love for one's neighbor are not conspicuous in the religious history of the times in which the old creeds came into existence. Is it not time to change all this?

The following are alternate suggestions for a basis creed in the interest of "Christian unity in effort":—

First:—I believe in God the Father Almighty, Maker of heaven and earth; And in His Holy Bible:
And in Jesus Christ his only Son our Lord:
Who was conceived by the Holy Ghost,
Born of the Virgin Mary:
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
The third day he rose from the dead:
He ascended to the Father;
He shall judge the quick and the dead.
I believe in the Holy Ghost:
And in a holy Christian Church; and I believe it is my duty to search the Scriptures; and to love the Lord my God with all my heart and soul and mind, and my neighbor as myself;
And I believe in the forgiveness of sins:
The Resurrection of the dead:
And the Life of the world to come. Amen.

Second:—I believe that the Supreme Unseen Power existing everywhere in nature and that we call God, made and rules the heavens and the earth and all the host of them:

And that he gave us our Holy Bible, the Scriptures of the Old and New Testament:
I therefore believe I should search the Scriptures to learn the will of God:
From them I have learned and believe:
That Jesus Christ is the Son of God and my Saviour:
That he was conceived by the Holy Ghost,
Born of the Virgin Mary:
Suffered under Pontius Pilate,
Was crucified, dead and buried:
That the third day he rose again:
Ascended to the Father:
And shall judge the quick and the dead.
And I believe in the Holy Ghost, the Comforter:
And in a holy Christian Church composed of all who love our Saviour and seek to do his will;
And that God for Christ's sake will forgive my sins if I am truly penitent, and when my life here has ended will receive me into the life of the world to come:
And I believe it is my duty to love the Lord my God with all my heart and with all my soul and with all my mind:
And my neighbor as myself, as Christ did command;
And to strive to conform in my daily life to the faith I here profess. Amen.

DEEDS—FAITH IN ACTION

CHAPTER XI

CHURCH HISTORY AND GOVERNMENT

Faith in action finds its most effective expression through organized effort. It may be helpful briefly to consider the histories and the forms of organization in use by some of the religious denominational families having the largest following in the United States, and to endeavor to understand something of their general theories of government. It would not be possible, within the limits of this work, to follow all of the differences in detail between the members of each family. All that has been here attempted is to give in condensed form some facts relating to one and that usually the oldest member of each family.

The United States Census properly directs attention to the fact that its statistical record of the numbers of communicants in the various religious denominations, if taken

alone, conveys a wrong impression of their relative and actual strength. In the absence of exact data, but using the best information available, it is stated that the communicants of the Roman Catholic denomination constitute about eighty-five per cent of its total adherents as represented by members of its communicant families and the attendants upon its services. The remaining fifteen per cent is made up of unconfirmed children below "the age of nine or eleven years." The communicants in the prominent Protestant denominations, on the contrary, represent a much smaller percentage of their total adherents. In *The Religious Forces of the United States,* Dr. Carroll says:—

> The Catholic authorities count as communicants all who have been confirmed and admitted to the Communion, and these virtually constitute the Catholic *population, less all baptized persons below the age of nine or eleven.*

It has been estimated from carefully considered data that there are about three and one-half adherents for every one communicant member of the prominent Protestant denominations. To arrive at an approximately correct idea of the relative strength of these different denominations, as well as at the united Christian sentiment of the United

States, it is evident that the adherents, and not the communicants only, should be considered. On the basis of adherents (estimating but three adherents for each Protestant communicant) it is believed that the principal religious Christian families, including in each all related branches, in the United States, show with approximate and safe accuracy as of December 31, 1908, the relative and united strength here stated.

Denominational Families	Divisions	Communicants	Adherents
1 Methodists	18	6,838,779	20,500,000
2 Baptists	14	5,413,945	16,200,000
3 Lutherans	24	2,082,766	6,200,000
4 Presbyterians	12	1,831,854	5,500,000
5 Disciples of Christ	2	1,295,423	3,900,000
6 Episcopalians	2	893,972	2,700,000
7 Congregationalists	..	721,553	2,200,000
8 All others (having less than 500,000 communicants each)	..	2,809,520	8,400,000
Total Protestants		21,887,812	65,600,000
9 Catholics (Roman and others)	8	12,394,731	14,600,000
Total		34,282,543	80,200,000

It is estimated that the total population of the United States on December 31, 1908, was about 90,000,000.

In the United States Census for 1890 it is

stated that, of the total population, "one out of every twelve is an active or passive opponent of religion: two out of three are not members of any church."

The forms of denominational organization in use in the United States proceed upon different theories of religious life. One attempt briefly to describe these theories classifies them as follows:—

Democratic. Each separate congregation controlling its own affairs and owing no allegiance to any central authority. Baptists, Congregationalists and Disciples of Christ are included in this class.

Republican. Here there is a central authority with defined and limited powers under a representative form of government. Presbyterians and Lutherans illustrate this class.

Autocratic. Where the authority over matters spiritual vests absolutely, or with unimportant restriction, in the ministry. Roman Catholics and, less exactly, Protestant Episcopalians and Methodists illustrate this class.

The *Standard Manual of the Baptist Churches* puts it in this way:—

There are three "special" and widely different forms of church government which have gained

prevalence in Christian communities during past ages, and which are still maintained with varied success, each of which claims to have been the original primitive form:—

(1) The Prelatical, in which the governing power resides in prelates, or diocesan bishops, and the higher clergy; as in the Roman, Greek, English and most Oriental churches.

(2) The Presbyterian, in which the governing power resides in assemblies, synods, presbyteries and sessions; as in the Scottish Kirk, the Lutheran and in the various Presbyterian Churches. [The Methodist form of government appears to have more in common with this class than with either of the others.]

(3) The Independent, in which the body is self-governing, each single and local church administering its own government by the voice of the majority of its members; as among Baptists, Congregationalists, Independents, and some other bodies.

Still another brief classification was attempted in a communication which appeared in *The Churchman* of March 21, 1908, and which was stated as follows:—

Here we have something really fundamental and very old. It brings before us autocratic in contrast with democratic theories of government; in religious as in secular affairs. These two theories differ so radically as to permit of no apparent possibility of any useful compromise. They represent, on the one hand, an autocratic purpose of those in power to dominate over their fellow-creatures, keeping them in religious subjection and contemplating no

(complete) religious development of the individual nor independent thought on his part; and on the other hand a democratic purpose to resist autocracy and strive to develop an equality between individual men by giving them all, so far as may be, an equality of opportunity, and by stimulating each to do his best under the theory of personal intelligence and responsibility.

It has also been said that the Protestant basis of membership is belief *and conduct;* the Catholic, belief *and obedience.*

Briefly then the forms of denominational organization in use in the United States proceed upon either autocratic or democratic theories of government; and, as our national secular theories are democratic, it is natural to find the religious organizations in our country the strongest that hold to democratic theories.

It is approximatively correct to state that authoritative statistics, hereinbefore quoted, indicate that the aggregate adherents of the Protestant, or non-Romanist, denominations are about eighty-two per cent of the total adherents in the United States; while those of the Roman and like Catholic denomination are about eighteen per cent of the total. Protestantism represents democratic theories of government; while Roman Catholicism

represents autocratic theories. Some facts of interest illustrating the development of these theories in the United States will now be given.

PROTESTANTISM

By far the strongest of all religious families in the United States, regarding the number of its adherents, 20,500,000, and their aggressive quality, is the Methodist Episcopal Church.

METHODISTS

There are eighteen members of the general Methodist family. It is worth while to consider something of its history and of the organization and methods under which its grand results have been achieved.

History

The Doctrines and Discipline of the Methodist Episcopal Church, 1908, is the authority for substantially all the facts hereinafter stated as to Methodism.

John and Charles Wesley, of Oxford University and presbyters of the Church of England, were, in 1737, to use their own language "thrust out to raise a holy people." United Societies were formed that became the Wesleyan churches of Great Britain. In 1766 a

United Society was formed in New York. At the close of the Revolutionary War, there were eighty traveling preachers and fifteen thousand members in the United States. They then considered themselves "totally disentangled both from the State and the English hierarchy, and at full liberty simply to follow the Scriptures and the Primitive Church," "and", said Wesley, "we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."

At the "Christmas Conference," in Baltimore, Maryland, December 24, 1784, the Methodist Episcopal Church was organized and the Articles of Religion and the Sunday Service prepared by Mr. Wesley were adopted. Chief stress is laid upon the essentials of religion and a wide difference recognized in ceremonies, ministerial orders and government. Members have a freedom of choice among the various modes of baptism; may receive the Lord's Supper kneeling, standing or sitting; and are invited to unite in extemporary prayer in ordinary worship, but not where a special liturgy is appointed. Much of the liturgy used is stated to have been sanctioned by the Universal Church from most ancient times.

Government

The form of government consists of:—

1 **Members.** One desiring to be admitted on probation must give satisfactory evidence of an earnest desire to be saved from sin and enjoy the fellowship of God's people. The term of probation in some societies is six months. Those admitted to full membership must have been made acquainted with the doctrines, rules and regulations of the Church by the pastor and the class leaders, must have been baptized and recommended by the official board or the leaders' and stewards' meeting, with the approval of the pastor, after passing a satisfactory examination. The members of a church constitute a local society (church congregation), one or more being a pastoral charge.

2 **A Quarterly Conference** in each pastoral charge, subject to the General Conference, is composed of traveling ministers, local preachers, exhorters, stewards, class leaders and others actively interested in the church work. It hears complaints, tries charges, takes cognizance of local preachers and exhorters, elects trustees and stewards, oversees Sunday schools and other church organizations and meets financial obligations.

3 **An Annual Conference** organized by the General Conference composed of traveling preachers who are required to attend its session. It hears complaints; may try, reprove, suspend or expel a minister; elects and ordains elders and deacons; appoints working boards; meets financial obligations devolving upon it, etc.

4 **A General Conference** composed of ministerial and lay delegates.

(a) Ministerial delegates must be members of an annual conference which elects by ballot one or more elders at least twenty-five years of age, and otherwise eligible under the church organization to act as ministerial delegates.

(b) Lay delegates are chosen by a lay electoral conference constituted by the General Conference within each annual conference district. The lay delegates equal in number and power the ministerial delegates from the same annual conference. Each lay delegate must be not less than twenty-five years of age and five years a member of the Church.

(c) A General Conference meets every fourth year. It elects from traveling elders as many general superintendents (bishops) as it deems necessary, one of whom presides in General Conference.

(d) The General Conference is the governing body of the Church and has full power "to make rules and regulations for the Church," subject to specified, constitutional limitations.

The working organization consists of:—

1 **Bishops** (general superintendents) who are declared not to be a higher power in the Christian ministry above elders or presbyters, but who are consecrated for the special and sacred duties of the superintendency of the Church. They are constituted bishops by the election of the General Conference and the laying on of the hands of three bishops; or at least of one bishop and two elders. A bishop presides in district and annual conferences; forms districts; appoints preachers to pastoral charges; travels through the connection at large; consecrates other bishops; ordains elders and deacons; and has general oversight of the spiritual and temporal business of the Church, being answerable for conduct to the General Conference. The bishops' duties are itinerant and general; they have no settled dioceses.

2 **Missionary Bishops** are elected for specific foreign missions and have episcopal jurisdiction therein, amenable to the General Conference.

3 **District Superintendents** are appointed by the bishops. They travel throughout their districts; have charge of traveling ministers; local preachers and exhorters; and otherwise assist and act for the bishop.

4 **Ministers** are received into full membership, as such, after the equivalent of two years' satisfactory trial as preachers under appointment of an annual or mission conference. The admission of a preacher into full membership at a conference is after solemn fasting and prayer, and a satisfactory examination in a prescribed form. Ministers are assigned to pastoral or other duty.

5 **Local preachers** must be licensed to preach by a district or a quarterly conference, after a satisfactory examination and recommendation by the society or by the leaders and stewards' meeting. District superintendents and pastors are required to give local preachers regular employment on the Sabbath when possible. Local preachers need not give up secular business; may be ordained deacon or elder; may be appointed to pastoral charges.

6 **Elders** are constituted by election at an annual conference and by the laying on of hands of a bishop and of some of the elders

who are present. They preach, conduct divine worship, solemnize matrimony, administer baptism and the Lord's Supper and perform other important assigned duties.

7 **Exhorters** must be properly recommended and licensed by the pastor to hold meetings for prayer and exhortation.

8 **Deacons** are constituted by election at an annual conference and the laying on of hands of a bishop. They may preach, conduct divine worship, solemnize matrimony, administer baptism, assist in administering the Lord's Supper and perform other assigned duties.

9 **Stewards** are nominated by the pastor subject to confirmation by the quarterly conference. They are responsible for the financial and temporal affairs, including informing members of financial conditions and needs and urging liberality upon such members. They look after ministerial support and all other necessary outlay in connection with the church work.

10 **Class Leaders** are appointed by the pastor to oversee classes of twenty or more into which the members of the church are divided. They arrange meetings for worship, instruction, encouragement and admoni-

tion, and aid the pastor in keeping closely in touch with the spiritual condition of his charge. They stimulate interest on the part of individual members in the church and its work.

11 Deaconesses visit the sick, pray with the dying, comfort the sorrowing, seek the wandering, save the sinning, relieve the poor, care for the orphans, and take up other Christlike service.

12 Institutions, Boards, Societies, etc. There is a Book Concern in charge of the large work of publication and distribution; there are boards of foreign and home missions, Church extension, city evangelization, education, Sunday schools, Conference claimants, freedman's aid, denominational funds and temperance. There is an Epworth League and a Methodist brotherhood. All the foregoing are parts of the general organization, and are busy agencies in advancing the interests of the Church and all that it stands for.

BAPTISTS

The fourteen varieties of Baptist churches with their estimated 16,200,000 total adherents stand next to the Methodists in order of importance in the United States.

The *Standard Manual for Baptist Churches* is the authority for the following information in reference to the Baptist history and government in this country.

History

Roger Williams, born in Wales in 1598 and educated at Oxford, England, came to this country in 1630. He was a Puritan minister in Salem, Massachusetts, but having adopted the Baptist views of doctrine and church order, was driven out of Massachusetts by his fellow Puritans. He finally reached what is now Providence, Rhode Island, and there with a few associates of like faith he founded a new colony which he called "Providence."

In 1639 he received baptism from one of his associates and in turn baptized his associates. A church was then organized and he was chosen pastor. He was appointed first governor of Rhode Island, which was the first colony to give entire freedom to all persons to worship God according to their own choice without dictation or interference from civil or ecclesiastical authorities. The present First Church in Newport, Rhode Island, was organized in 1644, and the First Church in Providence about the same date. There are

said to have been only one hundred and seventy-seven Baptist churches in this country in 1768. Others followed, and with the increase of population in the country the churches have increased throughout a wide area.

The *Baptist Year Book, for 1890* reports 33,588 churches, 21,175 ministers and 3,070,047 members. There are Baptists other than those, called the regular Baptist Brotherhood, all of which are included in the statistics that embrace church families of like faith.

Government

Baptists hold that every separate local church should govern itself according to the laws of Christ as found in the New Testament. Each church is independent of all other churches, of all other persons and, so far as administration is concerned, owing comity and fellowship to all but allegiance and submission to none. The government is administered by the members, no one possessing any preëminence of authority, a majority deciding in all matters of opinion.

1 **Members.** Candidates become members by a vote of the Church body which admits them to its fellowship on their receiving bap-

tism. There are three classes of candidates and modes of receiving them into membership:—

(a) By baptism: The church being satisfied with the religious experience and Christian deportment of a candidate votes to receive him on his being baptized.

(b) By letter: The church being satisfied with his recommendation from some other Baptist church, votes to receive him.

(c) The church being satisfied as to the Christian character, faith and practice of a baptized person without church membership, votes to receive him on application.

The *Church Manual* states that membership once acquired may terminate in either of three ways:—

(a) By death.

(b) By exclusion, because of heretical doctrines or life inconsistent with Christian profession.

(c) By dismission, letters of dismission to other Baptist churches being granted on application to members in good standing.

Baptists believe that governmental power within each church should vest in a majority of the members of such church, and that this power cannot be transferred or alienated.

A church may send messengers to a conference or council of two or more churches, but they cannot be delegates in the ordinary sense of the term. No church can empower any man, or body of men, to do anything which will impair its independency. The authority given the members of the separate churches is claimed to be in accordance with the apostolic practice. The acts of a Baptist church are said to be valid and binding when they accord with the law of Christ; when they do not so accord they are null and void. It is a part of the duty devolving upon members to do good to one another as they have opportunity.

2 Pastors. The pastor is chosen by the church body to which he is to minister. He is spoken of as a shepherd or overseer, and it is his duty to have spiritual oversight of the church he serves. While Baptists are expected to give reverential respect to the pastor in performance of his duties, they require that he shall rule in accordance with the law of Christ and that when he does so rule, obedience and submission on the part of members are imperative duties. The general practice is to choose a pastor for an indefinite period, although some churches

choose them annually. The members of each church are very careful to retain in their own hands the full control of the pastor and of the church. The pastor's compensation is fixed by the church.

3 Deacons are appointed for an indefinite period and are set apart to their office by prayer and the laying on of hands. Following apostolic practice, deacons are appointed by the church "to serve tables," which tables are described as follows:—

(a) The table of the poor.

(b) The table of the Lord.

(c) The table of the pastor.

Deacons are, by virtue of their office, the treasurers of the church. All pecuniary transactions are made through them and they report to the church at the end of every year all their receipts and expenditures. It is a duty of a deacon to visit the pious poor and to sympathetically distribute the charity of the church, keeping the pastor advised in all cases that appear to need his special care.

4 Other Officers. While Baptists believe that pastors and deacons are the only scriptural church officers, they consider it a prudential arrangement to have a clerk chosen to keep their records; also to have trustees

chosen by the church where they are required by law to be the legal custodians of church property. Trustees have nothing to do with the spiritual affairs of the church.

5 Associations and Councils. Separate churches voluntarily unite, when they find it convenient to do so, in having district associations which, whether large or small, are composed of messengers from the churches. These associations are very valuable in connection with local church extension, missionary enterprise, Bible, book and tract distribution, ministerial education and Sunday-school work. Combined action for these objects is recognized as more effective than isolated action. Such associations are only advisory. They may recommend to the separate churches but cannot enact or execute any decrees. The *Church Manual* says, "Baptists must, with holy jealousy watch and arrest the first encroachments of associations on the independence of the churches."

Councils, like associations, are advisory bodies, but churches are cautioned against the danger of allowing councils to assume any authority over them. They are often useful to advise in cases of differences of opinion and as to questions in relation to the

character and qualifications of candidates for the ministry, but the ultimate decision must always be retained by the separate church bodies.

LUTHERANS

The Lutherans are third in order of importance among the Protestant denominations in the United States, having twenty-four divisions or members and an estimated aggregate of 6,200,000 adherents in the entire family. The following general features of their history and government are taken from publications of the Lutheran Publication Society.

History

The earliest Lutherans in America came to Manhattan Island from Holland in 1623. There was also a Swedish settlement below Philadelphia, on the Delaware River, and they built in 1638 the first Lutheran Church in America near Lewes, Delaware. The Lutheran Consistory of Amsterdam sent a Lutheran pastor to New York in 1657 but he was sent back to Holland. Considerable bodies of Lutherans came to this country, settling in New York and Pennsylvania about 1710, and in Georgia about 1734. In 1748 the

Synod or Ministerium of Pennsylvania was organized, being the first Lutheran synod in this country. A second was organized in New York about 1786.

The Evangelical Lutheran Church in the United States of America claims that the Lutheran Church is the oldest and largest of the Protestant churches, having in all the countries of the world a membership of about seventy millions, or nearly one-half of Protestant Christendom. It is further claimed to be the Church that has direct historic connection with the time of the apostles, purified from the corruptions of Romanism; and that all other Protestant churches had their beginnings after the Lutheran Church, and are indebted to it for usage, confessional statement, or liturgical form. It permits the adaptation of its ecclesiastical organization to the needs of time and place, whether episcopal, presbyterial or congregational. In this country it is largely congregational, with a representative system of government and discipline through councils and synods combining mandatory and advisory powers. It allows similar liberty in the use of liturgical or of nonliturgical forms of worship. It is an active missionary Church.

Government

The form of organization and government provides as to

1 Members. A congregation consists of the pastor or pastors and other members who have been baptized and admitted to the Lord's Supper; they must accept and conform to the constitution of the Church. Admission to membership is by baptism in the case of unbaptized adults; by the rite of confirmation; by reinstatement by church council on recommendation of pastor and committee on visitation; or by transfer from some other Lutheran church. It is their duty to use ordinances of public, family and private devotion; to be temperate; to love and aid each other and to be in all things conformed to the mind and example of their most blessed Master and Saviour.

2 Pastors. Each congregation elects its own pastor, who must have been licensed and ordained a minister as provided by the constitution of the Church. Elections are by a congregational meeting in which every male member of the congregation not under church censure, twenty-one years of age and a contributor to the support of the church, is entitled to vote. The pastor is the official

head of the congregation. He administers baptism and the Lord's Supper, performs the marriage ceremony, and has direction and control in all matters connected with public worship and religious instruction. He presides at all meetings of the congregation and church councils and keeps all church records.

3 Elders and Deacons. Their number and terms of service are determined and they are elected by the members of the church as their agents to perform some of the duties originally devolving upon such members.

(a) Elders are to aid the pastor in administering the government and discipline of the church, preserving peace and harmony, promoting religious education, visiting the sick and aiding the church council.

(b) Deacons look after the financial and temporal affairs of the church, securing the necessary revenue and meeting from it all necessary expense. They assist the pastor in the administration of the Eucharist, and at stated worship where necessary. They aid in the performance of such other duties as are incumbent upon the church council.

4 Trustees may be continued in office and granted privileges by such congregations as deem it expedient to have them.

5 Church Council. The pastor (who is the president of the council) or pastors, together with all its elders and deacons, constitute a church council in each separate church. It superintends temporal affairs and is described as the lowest judicatory. No business connected with government or discipline can be transacted in the absence of the minister. The council elects a deputy to represent the congregation at the annual synodical meeting. It admits to church membership under established rules.

6 Church Schools. Parochial and Sunday schools are conducted to bring the young under proper religious influence and that they may "avoid all schools under Roman Catholic, heretical or infidel influence."

7 Church Societies. There are various mission, mite, ladies' aid, young people's and other societies and associations working to advance the cause of their church, under constitutions of their own but subordinate to the constitution and regulation of the congregation. Prayer meetings are deemed to be of the utmost importance and usefulness.

8 Synods. A district synod consists of all ministers and licensed candidates and of one

lay delegate from each pastoral charge in the district. It meets at least once in each year, and has general authority to see that all rules of government and discipline are observed by all congregations and ministers in its district.

9 **Conferences.** Each synod may divide itself into conference districts for the purpose of holding conference meetings for mutual encouragement and advancing the interest of religion among the churches. They attend to business referred by a synod or a congregation.

10 **Ministerium.** The ordained ministers of a synod compose its ministerium, which has charge of examining candidates, licensure and ordination of ministers, and of promiscuous business relating to the ministry. It cares for the ceremony of installation of pastors.

11 **General Synod.** Under the constitution of the General Synod, adopted at Washington, D. C., in 1869, "The General Synod of the Evangelical Lutheran Church in the United States of America" consists of clerical and lay delegates from the several district synods, their number being equal and having in each case an established ratio to the number of

ministers in the district. The General Synod is the highest ecclesiastical council of the Evangelical Lutheran churches connected with it through their district synods, and it has control of all the general interests of the Church as particularly set forth in its constitution.

It is stated as to the Lutheran Judicatory that "the Bible is their judicial code, and their decisions are valid only because founded on Scripture."

PRESBYTERIANS

The Presbyterian family with twelve divisions or members is in the aggregate fourth in order of importance among the Protestant denominations in the United States. It is estimated that they have in all about 5,500,000 adherents. A useful little book entitled *Ten-Minute Supplemental Lessons in Church History,* by E. Trumbull Lee, D.D., LL.D., published by the Presbyterian Board of Publication, is the authority for most of what follows about Presbyterian history and government.

History

One of the first of the pioneer Presbyterians, the Reverend Richard Denton, settled

in Hempstead, Long Island, where he preached until his return to England in 1659. In 1656 two sons of Denton and their associates bought a tract of land from the Indians and founded Jamaica, where they established what is supposed to be one of the oldest Presbyterian churches in this country.

The Reverend Francis Makemie, said to have had a special talent of initiative and for administration, came to this country from Ireland in 1683, and organized churches at Rehoboth and Snow Hill, on the eastern shore of Maryland, about 1684, that are still in existence.

There was preaching in Philadelphia, Pennsylvania, in 1698, and in New Castle, Delaware, about 1702. The first presbytery in Philadelphia was organized in 1706, and divided into four "subordinate meetings" or presbyteries in 1716. This is said to have been the beginning of the first synod, and it continued without constitution or subscription to any standard of doctrine till 1729, when a controversy divided the Church into Old Side and New Side parties that continued until 1758, when the two parties were reunited. At the time of the Revolutionary War there were eleven presbyteries and one

hundred and thirty-two ministers. Other divisions occurred later, some of which (notably that of the Old School and New School, ending November 12, 1869), have ceased to exist with the changes that time brings, while others still continue. The Presbyterian churches are active, aggressive workers and an important, respected force in the religious world.

Government

"The authority for the Presbyterian form of church government is very ancient, reaching back to the organization of the Jewish commonwealth. The Presbyterian form of government is also in the New Testament and therefore is apostolic." It claims to be a form of church government of the people, by the people (through their chosen representatives) and for the people.

1 **Members.** Anyone desiring to become a member of the Presbyterian Church makes application in person to the session. He is questioned as to his faith but is not required to give formal assent to any stated creed. He is received into full membership by a vote of the session. Letters of dismission are given, good for one year, in case of change of residence. Revenues for church

support are secured from members by renting to them pews or sittings, or by voluntary subscriptions or pledges. The church officers are chosen by the members and are responsible to them for their official acts.

2 **Pastors** are chosen by the members. All ministers are said to be "on an equal footing in position, privilege and authority." Pastors are the responsible heads of the spiritual affairs of the churches over which they respectively preside. The pastor is the moderator of the session. He is responsible for the order of worship.

3 **Elders.** The ruling elders are chosen from the male membership, and their number and term of office are fixed by the members of each local church. They are usually elected for life or for terms of three years or more. They assist the pastor in his work among the people, and represent the local church by election to governing bodies of the Church as provided in its constitution.

4 **Deacons** are elected to care for the poor of the church, for which a fund is provided. They may, under supervision of the session, administer the offerings taken on behalf of the boards of the church and of other missionary activities.

5 **Trustees** are elected in conformity with the laws of the state in which the church is located, in order to hold and administer church property and, when so ordered, to care for the financial affairs of the church.

6 **Boards.** Missionary and philanthropic work is carried on by boards elected by the General Assembly. Their objects include foreign and home missions; church erection; college and education; freedmen; publication and Sunday-school work and ministerial relief. The expenses of the boards are met by contributions from the churches. They report annually to the General Assembly. There are various Christian endeavor and other societies and associations of young and old engaged in an active effort to advance the cause they support.

There are four governing bodies composed of representatives chosen by the members:—

1 **The Session** consists of the pastor and the ruling elders chosen by the members of a church to direct its affairs. The church session is charged with maintaining spiritual government and looking after temporal affairs; it receives members into the church and may admonish, rebuke, suspend or exclude them from the sacraments; appoints

delegates to the presbytery and the synod, and through the presbytery to the General Assembly. It determines the number and dates of its meetings which in many of the churches are held monthly.

2 **The Presbytery** consists of all the ministers, not less than five, and one ruling elder from each congregation in its district. Among the duties assigned to it are the review of the acts of sessions and supervision over the churches. It installs and dismisses pastors; acts on complaints, appeals and references from churches or individuals; examines, licenses, ordains and installs ministers; interprets questions of doctrine and of discipline. It is represented in the synod and in the General Assembly by the representatives from its membership.

3 **The Synod** is composed of commissioners chosen by the presbyteries within prescribed boundaries which may be the same as those of the state. The synod reviews the acts of presbyteries and is the final court of appeal in all matters so provided for in the constitution of the Church; it can create, divide or unite presbyteries and propose matters to the General Assembly. It is not, as such, represented in the General Assembly.

4 The General Assembly meets once a year. It is composed of commissioners from the presbyteries and is the highest judicatory of the Church. It has been described as "the national house of representatives of the Presbyterian Church in the United States of America." It consists of an equal representation of ministers and elders, their number being determined by a certain relation to the total number of ministers in the presbytery they represent.

The General Assembly receives and acts upon all overtures from the presbyteries, and enacts into law any measure on which a majority of the presbyteries shall have agreed. It reviews the records of the synods and is, in general, the highest court of the Church.

DISCIPLES OF CHRIST

This religious body is of comparatively recent origin, but it has been active and aggressive and stands fifth in the list of Protestant Christians with its 3,900,000 adherents. *The Religious Forces of the United States* (Carroll), *The Story of the Churches —The Disciples of Christ* (Gates), *The Year Book* and sundry church tracts, have been

consulted in the preparation of this brief summary.

History

The religious body now known as "Disciples of Christ" originated with the withdrawal in 1809 of Thomas Campbell, a Southern Presbyterian minister dissatisfied with his Church, from the Seceder Presbyterian Church, and his starting a new Christian organization based upon faith in the Bible alone. His Church presbytery had voted him deserving of censure, and the synod to which he appealed, while setting aside the judgment of the presbytery, decided that his answers had been so evasive and unsatisfactory as to "infer censure." He subsequently presented to the synod a formal renunciation of its authority. By fusion, in 1827, with some former Baptists, the denomination now known as "Disciples of Christ" or "Christians" resulted. They believe in Jesus Christ as the Son of God, and trust in him as their Redeemer, accepting the authority of Scripture as a principle of Christian unity. To this has been added, "Unity of opinion is not essential to Christian union." One of their leaders has said, "Let the bond of Union

among the baptized be Christian character in place of orthodoxy—right doing in place of exact thinking." They have no creed to which assent is required except a belief in the Bible. Their practice has been partially stated in their seemingly simple platform of, "Where the Scriptures speak, we speak; and where they are silent, we are silent."

They are strongest in the Central West and Southwest, but have followers in all parts of the United States. Their history has much in common with that of other important religious bodies in their dissensions and compromises leading up to the union of those of substantially like beliefs. Their numerical growth appears to have been largely at the expense of the Baptists and Presbyterians. Owing to the preponderating influence during many years of the Campbells, father and son, they have been known as "Campbellites." One of their ministers recently said he belonged "to that brotherhood of people styled 'Disciples of Christ'"; and that "our churches are called 'Christian Churches' and still in other parts 'Church of Christ.' These names are all Scriptural I believe, and as we have never adopted any name, we like one as well as either of the other two."

Government

Their form of government, so far as they have any common one, is congregational. They have no book of faith, discipline or church government except the Bible. Their church officers are elders or bishops, who have a spiritual oversight of the congregation; pastors or presbyters, chosen as spiritual leaders or teachers; deacons, who look after secular affairs; and evangelists or itinerant missionaries. Their pastors or ministers are called and dismissed by the independent congregations and are not addressed as Reverend. Where required by law, individual congregations are incorporated and severally elect boards of trustees to look after their property interests.

There are voluntary state and national organizations (including one of women) for home and foreign missionary work; for publication and issue of periodicals, Sunday-school literature and all forms of printed matter; also for educational, benevolent and other phases of Christian activity. These organizations include:—

1 The American Christian Missionary Society, which was organized in Cincinnati in 1849 and is incorporated under the laws of

the State of Ohio. Its purpose is to preach the gospel in the United States and other lands. It is supported by voluntary gifts under an annuity fund plan and from churches, Bible schools, individuals and other sources. It also has a "Permanent Named Memorial Fund" based on five-thousand-dollar gifts. It publishes *The American Home Missionary.* Auxiliary boards have been organized under its charter as bureaus, as follows:—

(a) The Board of Church Extension was twenty years old on September 30, 1908. Its work is to aid in church erection and extension through loans, which are expected to be paid. It reports a loss of but $563.00 out of $1,484,459.24 handled.

(b) The Board of Negro Education and Evangelization, its purpose being indicated in its title. Its support is voluntary.

(c) The Board of Ministerial Relief was organized by the National Convention at Dallas, Texas, in October, 1895, and was incorporated under the laws of the State of Indiana in April, 1897. It cares for aged and disabled ministers, their widows and dependents.

2 **The Foreign Christian Missionary Society** was organized in Louisville, Kentucky,

October 21, 1875, and is incorporated under the laws of the State of Ohio. Its mission is to "make disciples of all nations and teach them to observe all things whatsoever Christ has commanded." It publishes *The Missionary Intelligencer.* The Christian Woman's Board of Missions, organized and incorporated under the laws of the State of Indiana, is an active missionary body.

3 **The National Benevolent Association of the Christian Church** was organized in St. Louis, Missouri, in April, 1886, to enable the members of the churches to coöperate in the care of orphan and other children and of aged, indigent members of the Church. It supports many homes and like institutions.

EPISCOPALIANS

The Protestant Episcopal Church family with its two members and 2,700,000 adherents, stands sixth in order of numerical importance among the Protestant Christian bodies of the United States. The facts herein stated have been taken from the church canons and other recognized books of authority prepared by various members of the ministry.

History

In the record of the early history of the Protestant Episcopal Church, mention is made of the fact that John Cabot carried an English Church minister with him when he discovered Labrador, in 1497; and that his son, Sebastian Cabot, had with him when he came west, about 1553, a minister who read the daily services of that Church. In 1587 an infant girl is said to have been baptized according to the English Church service at the settlement on Roanoke Island, North Carolina; and a minister of the English Church is said to have accompanied Captain Frobisher on his pioneer voyage about 1596. These are interesting items of church history. The earliest permanent settlement of the English Church in the territory that now constitutes the United States, was made at Jamestown, Virginia, about 1607. A small log church was erected that was subsequently destroyed by fire. It was replaced in 1619. A ruined tower still stands upon this church site. It is in this church that the historic Indian princess, Pocahontas, is said to have been baptized on her conversion to Christianity.

This settlement had extended as far as

Richmond, on the James River, by about 1624. The State of Virginia was the early home of the English settlers and of their Church.

Government

What is here said about the Episcopalian form of church government has special reference to that of the "Protestant Episcopal Church in the United States of America."

1 Members. Early baptism and the religious instruction of children at home and in church, are urged. When a child reaches years of discretion, which may be at twelve or upwards, and is desirous of receiving confirmation, the fact is made known to the rector. If the child is found, in the judgment of the rector, to be suitable for membership, he or she joins a confirmation class and receives the necessary instruction. Children or others desiring to be confirmed but who have not been baptized in infancy, must first be baptized and then prepared for confirmation. The rite of confirmation, in which promises made in Baptism are ratified and confirmed, is administered by the bishop, with the laying on of hands. Lay members of the Episcopal Church, acting through representatives of their selection, have charge

of the temporal affairs of the church. They have no immediate direction or control of its spiritual affairs. Ministers once chosen may not be removed by action of the lay members. Laymen must approve candidates before they can be admitted to any ministerial order.

2 Vestry. The temporal affairs of a church, including the raising of the revenue to carry on its work and the appropriation and expenditure of such revenue to meet its necessary expenses, are in charge of a vestry, usually of twelve laymen, chosen by a parish meeting of the church congregation. It is not necessary to have been confirmed to constitute eligibility for the position of vestryman. The rector presides at the meetings of the vestry. From their number the vestry chooses one to act as accounting warden or treasurer. There may be assistants appointed. The rector selects one member of the vestry to act as rector's warden to advise with and aid the rector when called upon. The work of the vestry is carried on through appropriate committees. The corporate church title under which its property is held is, "The Rector, Church Wardens and Vestrymen of (name) Church (location) ."

Members of the ministerial order are re-

quired to subscribe to the declaration contained in Article VIII of the constitution which reads:—

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

3 **Postulants.** A candidate for "Holy Orders" must consult his pastor, make his desire known to his bishop and secure from the standing committee of his diocese a recommendation for admission as a candidate. His theological studies thereafter and his daily life are under supervision of his bishop, to whom he must report at least four times in each year in person or by letter. Three years after his admission as a candidate and upon satisfactorily passing his examination, he may be eligible for the office of deacon.

4 **Deacons.** No one may be ordered deacon unless at least twenty-one years of age, three years a candidate and recommended to the bishop by the standing committee. The ordination as deacon is then the care of the bishop. Canonical provision is made for deaconesses and for lay readers.

5 Priests. When a deacon desires to be ordered priest, the bishop (or the clerical members of the standing committee) assigns examiners as to his qualifications. He must be not less than twenty-four years of age, have been a deacon one full year and be recommended to the bishop by the standing committee after examination. He must have secured an appointment to serve in some parochial cure before he may be ordered priest. It is the custom that ordinations shall be held on Sunday following the Ember Week after due notice, a bishop officiating. The priest chosen as rector is the spiritual head, subject to the rubrics of the Book of Common Prayer, of the affairs of the parish to which he has been chosen by its vestry with the approval of the bishop. He may have one or more assistants. The open offertory at one Communion Sunday in each month and other offerings for the poor, are taken by the minister and applied to pious and charitable uses. The minister keeps all statistical records in the parish register.

6 Bishops. Whenever the Church in any diocese desires the ordination and consecration of a bishop elect, if the election shall have taken place within three months before

a meeting of the General Convention, the standing committee of the said diocese by its president, or some person or persons specially appointed, forwards to the secretary of the House of Deputies evidence of the election of the bishop elect by the convention of the diocese, together with evidence of his having been duly ordered deacon and priest and other facts respecting his qualifications. If the House of Deputies consents to the consecration of the bishop elect, notice is sent to the House of Bishops. If the House of Bishops thereupon consents, the presiding bishop so notifies the standing committee of the interested diocese, and takes order for the consecration of the bishop by three bishops of the Church. The bishop is the spiritual head of the diocese over which he presides.

7 **Diocesan Convention.** Every clergyman belonging to a diocese has a vote in the diocesan convention. Every parish sends three lay delegates who are chosen by the vestry and whose votes count as one in the convention when a vote is taken by orders, clerical and lay. The convention meets annually and is presided over by the bishop. It is the legislative body that considers and takes

action upon the affairs of the diocese. The active government is by the bishop aided by a standing committee of four priests and four laymen, elected by the diocesan convention. The diocesan convention chooses four clerical and four lay delegates to represent it in the General Convention.

8 **General Convention.** The General Convention is the supreme legislative and judicial authority of the Church. It is composed of a House of Bishops and a House of Deputies, and it meets once in three years. The members of the House of Deputies represent the several dioceses and are in the ratio of four clerical and four lay delegates from each diocese.

All action by the conventions and by ministerial or other representatives must be subject to the constitution and canons of the Protestant Episcopal Church in the United States of America.

The constitution and canons provide fully for many contingencies in church government that are not touched upon in this mere outline. In certain matters of detail there is a discretion vesting in the several dioceses that make their practice differ somewhat each from the other. There is also provision for

boards, societies and other ordinary machinery for conducting church work.

CONGREGATIONALISTS

The Congregational faith is represented by 2,200,000 adherents in the United States and stands seventh in numerical strength among the Protestant Christians. Among the works consulted in preparing the condensed statement of Congregational history and government that follows, were *The Religious Forces of the United States* (Carroll); *Congregationalists* (Prodden); *The Council Manual; Present Day Congregationalism* (Huntington); *Congregational Faith and Practice* (Anderson); *Congregationalism, What is it?* and *Congregationalists in America* (Dunning).

History

Representatives of this faith came from Leyden, Holland, and landed at Plymouth, Massachusetts, from the "Mayflower," in 1620. It developed most rapidly in New England, spreading more slowly over other parts of the country. Its growth outside of New England is said to have been restricted by the operation of a territorial agreement

known as the "Plan of Union" made with the Presbyterians in 1801 and which continued until 1852. Since the latter date Congregationalism has largely increased its followers, particularly in the Central West and Northwest. Congregationalists had much in common with Presbyterians, both agreeing upon the Westminister Confession as a standard; which Confession was adopted by the Congregational Synods of 1648, 1680 and 1708, each church being at liberty to formulate its own articles of faith but being in substantial agreement. Congregationalists believe in the general unity of the Church of Christ in all the world, and in 1871 a National Council held in Oberlin, Ohio, declared:—

> They [the Congregational churches] agree in belief that the Holy Scriptures are the sufficient and only infallible rule of faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called Evangelical, held in our churches from the early times, and sufficiently set forth by former general councils.

The National Councils of 1880–1883 prepared a creed which, with some changes, was authorized by the National Council of 1895. It appears at length in the *Council Manual,* and is known as the "Creed of 1883."

Government

What is known as the Cambridge platform of the seventeenth century, states as to the Congregational faith:—

> Although churches be distinct and therefore may not be confounded with one another, and equal and therefore have not dominion over one another, yet all churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political, head, whence is derived a communion suitable thereunto.

The polity of Congregationalism requires "self-government in the local church, and fellowship between all churches with its privileges and obligations."

1 **Members.** Those accepted into fellowship with any Congregational church body, whether they remain laymen or become pastors, are all on an equality. They are the governing church body, each separate church for itself.

2 **Deacons** are laymen who assist in the administration of the sacraments and who are in charge of charitable and temporal affairs.

3 **Elders.** Each congregation chooses its own elders and "calls" one of them to be its minister, fixing his salary; he may be called elder, bishop or presbyter; he serves the con-

gregation as its spiritual leader, guide and instructor, and is subject to its discipline as every other member is. He is examined, ordained with prayer and the laying on of hands and installed by a voluntary council of neighboring churches of the same faith.

There are also councils, societies, etc., which experience has found to be "of great use, not only for the recognition of fellowship, but also for the consideration of matters of common duty and interest":—

1 **Church Society.** Most churches include members and supporters in a working society for advancing their church work.

2 **An Ecclesiastical Council** composed of a moderate number of Congregational churches each usually represented by its pastor and one delegate and acting by a majority of its members, may be called to aid in organizing a church; to ordain, install or dismiss a pastor; or to advise any church. The council dissolves on completion of the work for which it was called. Its work is advisory, not mandatory.

3 **Associations of Churches** have come into practically universal and permanent use. They are voluntary and advisory, possessing no mandatory power over the separate

churches. The most important of them are the following:—

(a) Local Associations or Conferences of twenty-five, more or less, neighboring churches, of which ministers may or may not be members as is in each case provided, consider affairs of local district interest, including charitable work.

(b) State Associations composed of delegates from the churches, including ministers *ex officio,* meet annually to consider matters of general interest, including the assistance of disabled ministers, missionary and other benevolent work.

(c) The National Council meets once in every three years. It was organized in 1871 as "The National Council of the Congregational Churches of the United States." It is composed of delegates from the local associations in the proportion of one delegate for each ten churches, from the state associations in the proportion of one from each state association, and one for each ten thousand communicants. There is a substantially equal number of ministers and laymen. The National Council has recommendatory power only and exercises great influence, but it is in no sense a judicial tribunal. There have

also been International Congregational Councils held (London, 1891, and United States, 1899), the opinions of which were respected and useful.

4 **Missionary Societies** are named below in the order of their organization, and all solicit contributions for their support.

(a) The American Board of Commissioners for Foreign Missions (1810) carries on important and extensive foreign missionary work and is aided by women's boards of missions. It publishes *The Missionary Herald.*

(b) The Congregational Education Society (1816) aids students preparing for the ministry, colleges and academies on home missionary ground and common and secondary schools among the Mormons and Spanish-Americans in Utah and New Mexico.

(c) The Congregational Home Missionary Society (1826) supports general missionaries and missionary pastors in a wide field of useful work. States supporting their own home missionary work have state organizations and direction. They may be contributors to the national work.

(d) The Congregational Sunday-School and Publishing Society (1832) supports superintendents and missionaries who organ-

ize and encourage Sunday-school work. It publishes *The Pilgrim Sunday-School Missionary,* and conducts two profitable business publishing houses for the issue of Congregational literature.

(e) The American Missionary Association (1846). The work of this association is confined to this country and is among the Southern negroes, the Indians, the Chinese and Eskimos, and the white population of the Southern mountains. It conducts theological, industrial and other schools. It publishes *The American Missionary.*

(f) The Congregational Church Building Society (1853) aids in erection of churches and parsonages. It publishes *The Church Building Quarterly* and carries on an extensive work.

The existence of these many useful associations is evidence that Congregationalism has not hesitated to resort to a general united effort to accomplish the great results that may not be attained without such union of effort.

CATHOLICISM

The Catholic Church with its eight divisions and 14,600,000 adherents, occupies an unique position in the United States. It is

the only Christian denomination representing autocratic theories of religious life. The governing law of the Roman Catholic Church, which is by far the most important of the eight divisions, is one of unquestioning obedience on the part of the laity to the commands of the Pope and his ministry, in all matters religious. It is the only denomination not distinctly identified with this country in its early history and theory of government. It is the only religious organization in this country having its controlling central government in a foreign land. Its adherents are made up to an important extent of unskilled laborers who came to this country as emigrants from foreign Catholic countries, and of their children who are controlled through a parochial school system that has been ably developed as an essential part of the Roman system. It has in its relation to these people, rendered invaluable service to this country and to the cause of good citizenship.

History

The earliest history of Roman Catholic effort in America will be found in the records of the Canadian French settlements in the North and of the Spanish settlements in the

South. It was not a notable religious force in the early colonial days of our own country where the general sentiment toward it was one of pronounced opposition. Its first important colonial settlement was made in Maryland about 1634 when the town of St. Mary's was founded. An antagonism soon developed between the Catholic and Protestant settlers that increased in force and found expression in repressive and restrictive legislative enactments that continued in force for more than one hundred years. The Roman Catholics are now most numerous in New York, Massachusetts and Pennsylvania due to the character of their population and the fact that they have been and still are the important immigration centers in this country. The immigrants are largely Roman Catholic in faith. H. K. Carroll, LL.D., elsewhere herein referred to, writing of the Roman Catholics, says, "There are now thirteen provinces, the metropolitan sees being those of Baltimore, Oregon, St. Louis, New Orleans, Cincinnati, New York, San Francisco, Santa Fe, Philadelphia, Milwaukee, Boston, Chicago and St. Paul. Connected with these provinces are sixty-six dioceses, five vicariates apostolic, and one prefecture apostolic."

Government

The Pope, claiming to be "the successor of St. Peter, and as such the Vicar of Christ" is the head of the Roman Catholic Church. The Vatican Council has declared that the Pope is infallible "when he speaks '*ex cathedra*', i.e., when, exercising his office as the pastor and teacher of all [Roman Catholic] Christians, he, in virtue of his Supreme Apostolic authority, defines a doctrine concerning faith and morals, to be held by the whole [Roman Catholic] Church." The Pope is the supreme judge in all controversies of faith, and he may exercise his authority either immediately or through the sacred congregation (of the cardinals). He exercises his papal and patriarchal powers without having to render an account to any earthly superior. His election is in the hands of the cardinals of the Church gathered in conclave for the purpose. Certain Roman Catholic nations exercise a right of veto as to candidates placed in nomination for the papal office. It is stated that the Pope is and always has been Bishop of Rome, but he might choose another see, or might govern the Church without holding any special see at all. He is not obliged to be a cardinal and may be a layman, either single or married.

The Cardinals stand next to the Pope in authority and importance. By a constitutional decree published in 1586 "it was ordered that the number of cardinals should never exceed seventy, thus composed: six of episcopal rank, holding the old [Roman] suburban sees before mentioned, fifty described as priests, holding a corresponding number of 'titles' or parishes in Rome and fourteen described as deacons."

There are therefore cardinal-bishops, cardinal-priests, and cardinal-deacons. The cardinals are appointed by the Pope and are taken from all the Christian nations of Europe. They are not chosen on the basis of any popular representation; the Italian cardinals have always so preponderated as to make the government of this world-wide church practically Italian. The cardinals take an active part in the government of the Roman Catholic Church, the Pope seldom, if ever, taking any important step without their counsel and concurrence. The cardinals take precedence of bishops, archbishops and even patriarchs and are styled Eminentissimi and Reverendissimi. They have their own arms on their seals with the red hat as crest. They in conclave elect the Pope, subject to the veto

right of certain Catholic nations, as before stated. Cardinals are required to visit Rome within stated periods.

The Patriarch is the highest grade in the hierarchy of jurisdiction. Immediately next to the rank of patriarch may come that of primate; metropolitans or archbishops follow, and under each metropolitan are his suffragan bishops. The archbishop does not of necessity have suffragans.

A Primate or Vicar of the Holy See was formerly an important official, but the title is practically unused.

An Archbishop (or Metropolitan) receives appeals from his suffragans, when he has such, in marriage cases and (with the authority of the provincial council) may visit any suffragan's diocese. He appoints a vicar capitular on the decease of a suffragan bishop if the chapter fails to appoint one within eight days. He may have a defined supervision over several dioceses.

Bishops. The bishop is a member of a hierarchy which is claimed to have been divinely constituted.

The Council of Trent said, "If any one deny that there is in the church a hierarchy instituted by divine ordinance, which consists

of bishops, presbyters and ministers; or, if any one affirm that bishops are not superior to presbyters, or that they have not the power of confirming and ordaining, or that the power which they have is common to presbyters also—let him be anathema [accursed]."

A bishop is, according to this Council of Trent, a successor of the apostles and can confirm, ordain and consecrate other bishops. The Pope, so far as order goes, is simply a bishop. The bishop must teach, preach, appoint professors and watch over schools, and books treating on religious subjects may not be published until they are examined by or on behalf of the congregation of cardinals appointed for this service and receive their "nihil obstat" (i.e., nothing stands in the way), and they then receive from the bishop his imprimatur (i.e., let it be printed). A bishop must maintain discipline among his clergy, guard the morals of his flock and oversee measures for divine worship and administration of the Sacraments; these and all the other duties of the spiritual head of a diocese devolve upon its bishop.

No one is and no one ever could be a Roman Catholic bishop unless chosen or nominated, or either expressly or tacitly recognized as

such by the Pope. He must be consecrated by the Pope or by a bishop specially commissioned by the Pope. A bishop must be at least thirty years of age, in holy orders, of Catholic parentage, of good fame and able to produce satisfactory testimony to his learning. When he is elected bishop, application must be made for the papal confirmation, which is given in a consistory of cardinals. The consent of the Pope is required to remove a bishop from one see to another, and also before a bishop can resign his office. There are suffragan or auxiliary bishops with restricted powers.

A Vicar-General, when appointed by a bishop, has much of the power formerly exercised in a diocese by the archdeacon, which latter office is now practically unused in the United States. A bishop is not obliged to appoint a vicar-general if he does not need assistance in the performance of his episcopal duties. He may appoint two or more, if needed, and may assign to each a special jurisdiction or district. A vicar-general must be a clerk, may not be a layman, but need not be in holy orders. He ceases to hold office when his commission is canceled by the bishop, or by his resignation or death, or when his bishop's jurisdiction ceases.

Priests. The priest is the second in rank among the holy orders. His it is to offer, bless, rule, preach and baptize. He offers the sacrifice of the mass. Standing between God and his fellow-men, he blesses the people in God's name. He rules, instructs, administers sacraments and looks after the spiritual welfare of those over whom he is placed. Those ordained to the priesthood are not necessarily attached to any particular church or parish. They may be appointed to particular churches by their bishop.

Deacons. The deacon is the highest of all those whose office it is to serve the priest in the administration of the Sacraments, and he is set apart for his work, not merely by the institution of the Church, but by the Sacrament of order which he receives after inquiry and satisfaction as to his fitness through the laying on of the bishop's hands. He is the chief minister at the altar and is ordained to assist the priest in the celebration of the Solemn Mass and, on certain conditions, to preach and baptize. He is forbidden to give communion except in cases of necessity. With the permission of the bishops he may preach and baptize. The number of cardinal-deacons in the Roman Church was increased

in the eleventh century from the apostolic seven to fourteen.

Such, in a skeleton outline, is the general working organization of the Roman Catholic Church. It has many congregations, orders, councils and varieties of working machinery too numerous to even refer to in such a condensed article as this.

Full information in relation to the organization and work of this important church may be found in an extremely useful book entitled the *Catholic Dictionary and Encyclopedia of Religious Information,* to which and to *Creed of Catholics* (Rt. Rev. John M'Gill, D.D.) acknowledgment is here due. Similar information, but much less complete and satisfactory, is contained in the general encyclopediæ and other like books of reference.

A consideration of the general methods of government in use by the seven great Protestant Christian denominations, embracing more than fifty-seven million of the total sixty-five million six hundred thousand Protestant adherents in the United States, reveals some extremely interesting facts.

They all have the same fundamental faith; they have all learned the necessity for some

form of general governmental organization because of the advantage that attaches to united effort under a central authority, advisory or otherwise, in certain classes of service in the Lord's cause. They do not differ materially, one from another, in the general character of, and duties assigned to, their officials and governing bodies, although they call these by various names and give them differing degrees of authority. They agree substantially in their several desires to find sanction in apostolic custom for their particular names and forms. In fact, a patient, judicial analysis of the fundamental faiths, aspirations and governmental methods of the great Protestant bodies will reveal so much that is common in their experiences and in the results they have led to, that the differences in details between them seem trivial indeed when compared with the important matters upon which they are in practical accord. This is a most encouraging conclusion to arrive at when considering the possibility of Protestant "Christian unity in effort."

In religious belief, as in every description of human achievement, the original unit is, always has been and always must be the in-

dividual. Where two or more individuals entertain a common faith they may be expected to form a congregation. This, then, becomes the unit and represents a distinct advance. Religious bodies whose theories of worship and government are congregational and otherwise similar, find it desirable, if not actually necessary, voluntarily to unite for the performance of certain descriptions of work or service that may be most economically or efficiently done through union methods. They may come together for the forwarding of missionary enterprise, domestic or foreign; or for the publication and dissemination of information with respect to their faith or government; or for the exchange of experiences through which a benefit results to all; for these or for any common end sought and that is best attained through united effort, we see separate congregations finding means to come together voluntarily for efficient, coöperative service. The separate congregations may reserve, each for itself, their own forms of local government and these forms need not be alike.

Here, then, we have the congregational unit, and several of these units finding methods of coöperating each with others when and to

the extent that such coöperation is manifestly beneficial to all concerned. Congregations similarly but more permanently associated, in a single religious organization, and with less power reserved by the several churches, represent what we may call a unit of church association. When a method is found to unite the congregational and the church association units, each to retain its individual, local preferences as to detail in forms of local government, and worship but coöperating upon all general questions where such co-operation is clearly for the interest of all concerned, then, and perhaps not till then, will we see an universal "Christian unity in effort" for the advancement of our Saviour's kingdom in all the earth and for the individual observance by all, of his commands to love God and our neighbor.

DEEDS—FAITH IN ACTION

CHAPTER XII

ORGANIZED METHODS

The ultimate purpose of "Christian unity in effort" must be to Christianize all the people of the world. This can only be accomplished by a unity in effort on the part of all Christians who are such not merely in name but in truth. Each individual worker must look to Christ as his Leader and Example, seeking to do Christ's will in every act of his life. He must be a Christian in thought, word and deed with a faith as immovable as the Rock of Ages. The workers must proceed under organized methods, the best that can be found or devised. And where should such methods be sought? They will certainly be found where men have accomplished the greatest results through organization, that is in secular and not in religious life, to our shame be it said. In secular life when men know what they want,

they spare no effort or sacrifice to obtain it. It is not so in religious life. There, the purpose is not always so definitely clear and controlling and the effort therefore is too often half-hearted and the sacrifices too few and unimportant. It would be well to examine the history of notably successful organized effort in secular life and see what it offers worthy of religious imitation.

Organized effort is the instrumentality by which the great work of the world is accomplished. The limit of accomplishment is found in the degree of perfection of the organization methods. We no longer depend upon the individual, working alone, for any important results in large affairs. Nor is it an intelligent use to make of men to work them in masses as mere machines under direction and without the possibility of individual initiative. In this way it is only the animal in man that is at work. The mass represents mere brute force. It is comparatively easy to outline the probable development of human effort from the time man appeared upon the earth. First there was the effort of the unaided individual in the simple labor necessary to protect and sustain life. Very soon larger tasks presented themselves and the in-

dividual called another to his assistance, a temporary association for a brief period and ending when its purpose was accomplished.

We can imagine that these temporary experiences of association developed the fact that certain men were best fitted for certain kinds of effort, and such men must have naturally drifted together into some more permanent associated relation, as by so doing they would secure the best results with the least effort. In modern days we call associations of this sort general partnerships, where men and women unite their entire means and labor under agreed conditions for a common end. As people multiplied and society became more complex, the knowledge possessed by individuals of each other became less intimate, and there developed a resulting unwillingness on the part of individuals to trust and risk all their means in general partnership effort, and so limited partnerships or associations appeared in which each individual set apart and named the amount he was willing to risk in a specified enterprise as to which he thereafter assumed no further liability. Special partnerships, so-called, were for the same general purpose.

Limited liability corporations followed, ex-

isting by virtue of governmental legislative acts known as charters. At this stage we have in evidence not only the desire to limit the liability of the individual, but also to aggregate larger masses of capital than single individuals or small groups of individuals could provide. There was also at times a desire to secure necessary powers, such as that of eminent domain, for example, that only the state could grant.

When the small corporations were found unequal to the world's work, they were expanded; new forms of so-called securities were invented to attract the increased capital needed. As corporations multiplied and the competition which is unintelligent commercial war appeared, it soon came about that competing corporations harmonized their differences through process of absorption and a single, larger corporation replaced two or more smaller ones, incidentally controlling competition.

Then came the aggregation of corporations through various methods, into what we now know as trusts. Perhaps the modern form of so-called trust that represents the highest order of intelligent selfishness and efficiency to this date, is that creating a community

of interest between many separate corporations, each maintaining its own organization, operating forces and methods adapted to its particular service, but all subordinate to a central "holding company" owning or controlling the capital stock of all the separate corporations and therefore in position intelligently to guide them and when necessary to direct their policy and operations. The "holding-company" method, with its centralized authority, when the holding-company is intelligently and honestly managed and carefully guards individual initiative, certainly represents a great advance over the mammoth corporation that grows by swallowing smaller ones, and that causes each thus absorbed to lose its individuality of purpose and method of accomplishment in the great mass to which uniformity in all things is made the one governing principle.

This mere outline of the development of organized effort in secular affairs presents incidentally the interesting fact that every form of effort known to man from the origin of the race is in the service of man to-day, somewhere on the face of the earth. The solitary hunter, trapper or fisherman, pursues his lonely way as his earliest progenitor

did. There is still much work to be done in the world by the individual having one or more temporary or permanent associates; and as we follow step by step the development of organized effort, illustrated in the life of to-day, we reach the climax thus far known to us of the great holding trust grappling through its centralized authority and its subsidiary members with the greatest commercial problems known to man and, if honestly and intelligently directed, sure to solve them!

It is safe to say that the highest development of organized effort has always found and still finds its most forceful incentive in human selfishness and in the demands of competitive conditions that must be met in order to secure the end sought. The ingenuity and labor of man respond exhaustively to the promise of material benefit.

While this marvelous development has been progressing in all parts of the world in every line of human effort that promised earth's rewards, what has been accomplished by those looked to by the world as its religious leaders? What have they been doing? How do their methods and results compare with those of their more worldly-minded brethren?

And why should they not compare favorably? Why should not the religious leaders profit by the examples and surpass the achievements of the secular leaders in the world's affairs?

Scanning the field of religious effort we find the elementary conditions and consequences to be similar in the religious and in the secular fields. The earliest action in each case represented an individual desire and an individual effort. Then came greater needs and resulting associated effort. To the social growth and its complex environment, we find the secular organized effort has accommodated itself far more promptly and efficiently than has the religious effort. Should this be so?

The fixity of religious faith appears to have operated to unduly delay the early conforming of religious methods to changing conditions, until we find particular forms of government reverently adhered to on account of their supposed age rather than on account of their recognized adaptability to the existing conditions and demands of daily life. As would be naturally supposed, therefore, the results accomplished by organized religious effort do not pretend to keep pace with those found in any branch of highly success-

ful secular activity. Should this be so? If our religious leaders and their followers are sincere in their faith and purpose, their accomplishment should be relatively far greater instead of far less than is found in secular occupations.

The stimulation to the highest effort in secular life is found in the value of the reward that follows success whether it be position, honor or mere money. There must first be something men have an overpowering desire to possess, and then no labor or sacrifice is too great for them to offer freely. If preachers and people can be made really to believe with their whole hearts and souls in the value of the rewards promised by the Christian religion to those who become its true and aggressive followers in their daily lives, then they will be able to convince others that these rewards so immeasurably surpass in lasting value all the position, honor or money rewards of secular effort as to be worthy of all humanity can do or suffer to attain them.

Turn again to the field of successful secular effort and strive for a moment to learn whether any organized methods are in use there that may be advantageously adapted to

advance the cause of "Christian unity in effort." What are the conditions found in the religious world? We have many Christian religious societies, incorporated and unincorporated, each professing the same fundamental faith and purpose but occupying about the same competitive relation toward each other that is found in the least intelligent forms of competition prevailing among secular corporations which labor for a common end but without unity or coöperation.

How does experience show that the secular corporations deal with these conditions when the time is ripe? They eliminate wasteful and unintelligent competition and plan to unite the effort theretofore unprofitably spent in laboring harmoniously to perfect economy and efficiency in operation, thus securing results not otherwise obtainable. It has been hereinbefore said that the "holding company" is the latest development of this secular unity of purpose and represents, at its possible best, the highest degree of efficiency thus far attained. Can this method be applied in religious effort? Some of the difficulties found in the secular field will also be found to exist in the religious field. There will be found an individual disinclination to

substitute new and untried methods for old, familiar ones, though the latter are known to be out of date and inefficient. A like fear will exist that in the resulting changes individuals may lose their positions or powers, often held to the manifest disadvantage of the cause they are supposed to serve. We will find on all sides the human limitations which make it impossible to attain perfection and so call for constant changes as errors or faults are discovered, demanding patient perseverance so rare as to be hardly human.

We will hear the old, old saying, "It is all right in theory, but will never do in practice," from those who forget, and particularly so when dealing with matters religious, that what is right in theory must be right in practice and must be *made* to work out the end sought.

With all this in mind, it is here seriously suggested that "Christian unity in effort" may make a useful advance toward its accomplishment through a method similar to that of the secular "holding company" which resembles in a marked way the original theory of government under which the United States of America came into existence. The "Christian holding company" would become the dis-

interested, supreme and judicial central authority, advisory or otherwise, of united Christendom. It should be governed by the fundamental creed of a faith in God and the Bible. The separate churches (corporations) should be encouraged to put forth their best effort in the locality and way they can each work to the best advantage. All questions and differences, should any arise between the members, should be settled by the central authority, which should also be empowered to determine in the various mission fields, domestic and foreign, which form of religious effort is best adapted to each locality and to the conditions found there.

In secular experience it has been found advisable to introduce to a limited extent coöperative methods of distribution among its working forces so that each head of a department, for example, shall be interested in the money results, not alone of his own department but of the entire corporation of which his department is but one of the units. In this way the separate heads are induced to labor, not selfishly for their own individual or department benefit but on the broader lines of recognition that the greatest benefit for all often demands and must have sacrifices

on the part of the individual in his limited field.

A similar problem will have to be successfully dealt with before any great progress can be assured in commanding the religious results that are certainly attainable by a true "Christian unity in effort." Churches, priests and people must learn to see more clearly that the real problem of religious life is how to make true Christians in thought, word and deed and not mere narrow followers of the peculiarities of some particular sect or denomination wedded to its petty theories and preferences rather than to the law of Christ. Christians are more than Romanists, Anglicans or other Protestants of whatever may be their particular schools of thought. When we all are ready to organize our great, unselfish central "Christian holding company," and to sacrifice everything not fundamental in the desire so to advance the Christian standard, then may we reasonably hope the Lord will lend his support to our otherwise feeble efforts and place the world at the feet of those who unselfishly labor for his honor and glory.

An attempt has been made to state a simple and fundamental faith essential to "Christian

unity in effort,'' and to suggest that an organized method should be possible under which such unity might be attempted. It remains to consider some of the difficulties that must be overcome. One great difficulty, of course, will be to induce a surrender on the part of the various denominations of the human inclination found in them all to adhere tenaciously to the methods they prefer and believe to be right, although nonessential, even at the risk of forming unconsciously the habit of thanking God they are not as other men are, instead of devoting themselves to the development of the mental attitude which met the approval of our Saviour and found expression in the memorable prayer, ''God be merciful to *me* a sinner.''

It is unfortunate that those honestly desiring and striving for Christian unity appear to find it necessary to couple with an expression of this laudable desire some denominational ultimatum as to the basis upon which unity must proceed. One of the most notable of these ultimatums, and one often referred to, is expressed in the so-called ''Chicago-Lambeth Articles'' issued by the ''Conference of Bishops of the Anglican Communion, holden at Lambeth Palace [London] in July

1888." The action of this conference was wholly that of the English Church, although a number of bishops of the Protestant Episcopal Church in the United States of America were present in their private capacity, not in any way by authority of the Church with which they were officially connected.

The articles adopted by the English bishops as fundamental and essential were:—

(A) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(C) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Mr. Pepper, in his address elsewhere herein referred to, said:—

The Lambeth-Chicago Quadrilateral was well enough, but, as Dr. Smyth points out, it has been followed by no evidence of intention on our [Protestant Episcopal] part to make the declaration effective.

Were these Lambeth Articles "well enough"? Was it not rather because of their failure to be "well enough," and because they were offered as an ultimatum to those who had not sought and did not want them, that they were not and should not have been expected to become, effective? The House of Bishops of the Protestant Episcopal Church, when it proposed the "Quadrilateral Basis" at Chicago in 1886, stated:—

> We hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

The General Convention of the Disciples of Christ in session at Indianapolis in 1887, in response to this invitation, appointed a committee of its number to confer with a like committee of the Episcopalians. Each committee appears to have presented a statement of its own beliefs and methods as practically its ultimatum. As a matter of course nothing was accomplished in the way of Christian unity. It is not probable that there will be any Christian unity if it demands the adop-

tion of the beliefs and methods, right or wrong, of any one denomination by all of the others, with the abandonment of their own.

Compare the Chicago-Lambeth ultimatum with the simple theory of the great Protestant Episcopal missionary, Bishop Brent, who said:—

> If we have the truth it will abide securely and will win the day; if not, happy shall we be to lose that which appears to be what it is not.

This is a platform for a conference between interested denominations that may not be reasonably objected to by any Christian who sincerely desires to aid in bringing about Christian unity or unity in Christian effort.

The aim of all religious organizations seeking to work together should not be *re*union, for reunion means restoring what once existed. Great movements may wisely *look* backward for the guidance which experience affords in showing what errors of the past should be avoided; successful religious movements, however, never *move* backward but always forward. There must be *union,* not *re*union, advance, not retreat. We should hold all the truth we each have; cheerfully give up "that which appears to be what it is not." The representatives of the several

Christian denominations should be willing, if necessary, to labor and to permit all others to labor, each in their own way, to develop their fundamental and common belief in God and the Bible in the form best adapted to their several needs. They must each remember it is entirely possible for others to differ from them as to the meaning of words, forms and ceremonies, and yet be right. While they may not relax their efforts to bring all the world to a belief in Christ and to lead lives that accord with his teaching, the effort must be to develop humble Christians. This much it seems reasonable to ask and expect; nothing less than this will satisfy the needs of a successful unity in Christian effort.

The situation to-day is that there are several hundred sectarian or denominational varieties of professing Christians, each seemingly more anxious to convert the others than to labor unitedly for the lessening of the unbelief and misery of the world and the attracting to the Christian standards of those now ready to "curse God and die." This should be changed. Between the Roman Church on the one hand, representing the autocratic theory of life and operating its wonderful organization as a mammoth corporation de-

voted to uniformity in all things, with a central authority that dominates and suppresses all individual initiative; and the extreme democracy upon the other hand, where each individual claims to be a law unto himself in matters religious as well as secular—represented at its worst by the extreme socialist and the anarchist—there is no possible compromise. They cannot work in harmony. The middle ground is occupied by a great mass of people who believe they are more nearly right in their religious theories but who are still far from conveying the highest ideal of a disinterested, unselfish "Christian unity in effort."

In summary it may be said that successful "Christian unity in effort" demands:—

1 A belief in God and the Bible as its fundamental faith.

2 An organized method following the highest development of successful secular effort.

3 Lives of faith in action, demonstrating in love and charity for all an enduring purpose to Christianize the entire world.

This chapter concludes by suggesting for consideration a method of organization under which it may be found possible to inaugurate a Protestant "Christian unity in effort."

Invite each of the seven important Protestant Christian denominational families in the United States, herein before referred to, to appoint from its number three ministers, and three laymen who have been notable for honorable success in the best of the secular organizations, to meet on the call of those signing a letter of invitation for the conference. Ask this conference to consider procuring a national charter, or uniform charters from the several states, for "The American Christian Church," carefully guarding against any possible thought of any union of Church and State which, rightly, is foreign to our governmental theories and should never be permitted. This country is and must continue to be a Christian nation.

The purpose of The American Christian Church might be stated in its charter about as follows:—

TITLE

The name shall be "The American Christian Church."

OBJECT

Its object shall be to unite all Christians in laboring to advance the cause of their Master.

MEMBERSHIP

All Christian church bodies embracing in their creed a belief in God and the Bible shall be eligible for membership.

GOVERNMENT

The members shall select from their number an executive committee to act between their meetings, and subject to their review and their right of reversal of every such action.

POWERS

The general powers shall be advisory but may be enlarged and made specific, as to any one or more churches by voluntary action of said church or churches.

LOCATION

The general offices shall be in Washington, D. C.

TERM

The charter shall be perpetual.

The American Christian Church should seek to secure simplicity in the statement of its fundamental faith. It should be generous toward the preferences of its members in mat-

ters of detail to which they attach special importance. It should seek in a right Christian spirit to encourage individual initiative and intelligent competition in the effort to forward the cause of Christ throughout the world. The important church families may find in the "holding company" idea something capable of being developed into a method of bringing the separated members of their respective families together, on the basis of their agreement in essentials instead of allowing themselves to remain separated by their far less important differences as to nonessentials.

As a brief and specific recommendation, this basis of "Christian unity in effort" is submitted:—

1 In fundamental faith, **unity.**

2 In all relations toward mankind, **uniformity of purpose.** "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

3 In interpretation, in organization and in forms of worship, **every liberty consistent with the fundamental faith and a right relation toward men.**

4 In all things:—**Sincerity, humility, patience.**

The American Christian Church in our own country would find its counterpart in an English Christian Church in England, a Japanese Christian Church in Japan, a Chinese Christian Church in China, and a similar church in each other country. Their adherents would all be Christians. They would all agree in fundamental faith and in the purposes that should govern them in their relations toward their fellow-men. The Christian Church of a country should not be expected to accept from any other country its local name or its central government. The spirit of Modernism now so active in the Roman Catholic Church, and that has been defined as a renovating movement within the church, may ultimately make it possible for that great church to unite with other Christian churches in an earnest effort to Christianize all of the world's people.

PRACTICAL CHURCH UNITY

[Reprinted by permission from *The Outlook*, December 12, 1908.]

There are many summer and winter resorts in this country where it has been found possible to carry on united church services with satisfaction and benefit to all concerned. Such instances are worthy of thoughtful con-

sideration, as many of them illustrate what is easily possible in the way of a practical church unity, or unity in Christian worship and effort. It is the purpose of this article to describe the useful united services held at one of these places on the Sundays of July to September, both inclusive.

On a hillside, surrounded by forest trees and about seventy-five feet above the waters of one of the most beautiful of the Adirondack lakes, stands a small log church. It has been described by the minister in charge as in the best sense of the term a union church or chapel.

The original building was erected more than twenty years ago, and it has since been enlarged so as to increase its seating capacity about two-thirds, thus making room for about two hundred people.

The church building stands on ground owned by a near-by inn, and it is leased at a nominal rate to an association entitled "The Church Committee." The important provisions of the by-laws governing this church committee are as follows:

The Committee shall be known as " The Church Committee."

Every man who is a property-owner, tenant of a

camp or cottage, or a guest at the Inn, and an attendant upon the church services, shall be eligible for membership in the Committee.

The Committee shall be non-sectarian and shall undertake the care and custody of the Church property and determine the character, conduct, and term of the church services.

An Executive Committee of five shall decide who, in addition to the parties originally uniting to form the Committee, shall be admitted to membership, requiring that they shall be eligible as aforesaid.

The Executive Committee shall carry out all instructions given by the General Committee, and shall act with the power of said Committee between meetings.

It shall report to the General Committee at each annual meeting and otherwise as it may deem best or as the General Committee shall require.

The Church Committee is composed of men of all branches of the Christian family. The little church is recognized as a home for all Christians, each respecting all others who seek to have a right faith (as it is given them to sincerely believe) and to lead a right life. The Church Committee chooses its minister each season and thus avoids the risk of continuing a connection after such connection has ceased to be useful.

It has been fortunate in securing for eleven seasons a minister who has been acceptable

to all, and for whom there is a universal feeling of affectionate regard and esteem.

He is a minister of the Protestant Episcopal Church, and uses a simple form of service from the prayer book of his church. On the first and last Sunday of each season and on the first Sunday of each month the Holy Communion is administered. The invitation extended by the minister on these occasions is so evidently sincere and heartfelt that Christians do not feel called upon to have in mind any denominational preferences, but find themselves able to kneel together as members of one family, and unite in what is recognized by all of the various branches of the Christian Church to be one of the most solemn of all religious observances.

Ministers as well as lay members of various branches of the Christian family commune together in peaceful harmony. On one occasion a minister of a Congregational church, a stranger, was present at a Sunday morning service and united in communion at its close. He said, as he left the church, "I have done to-day what I never did before in my life, but I simply could not stay away from the communion table after hearing that touching invitation."

The minister receives a regular salary and the use of a comfortable rectory. The expenses of every sort are met by the voluntary offerings made at the Sunday morning services. There has never yet been a deficit.

When the church building was enlarged, the cost of the work was fully met by contributions promptly made in response to a simple notice at a Sunday morning service that the work was to be done and that the money was needed. The Church Committee tenders the free use of the chapel to the Roman Catholic priest on duty in the district for an early service for persons of that faith, and this service is held at six o'clock each Sunday morning.

On Sunday evenings a united service of song is held in the Guide House for the guides, maids, and employees, care being taken to make the character of this service entirely unobjectionable to every one, no matter what his or her church connection may be.

While the regular morning church services are conducted by an Episcopal minister, and conform to the simplest Prayer-Book provisions, it is always in order for the minister and Executive Committee jointly to decide to extend an invitation to any minister of any

Christian denomination to preach at any service. This has seldom been done, but has never resulted objectionably in any way. It is the rule and not the exception that the regular Sunday morning service is attended by the guests at the Inn and by the occupants of all adjacent cottages and camps, as well as by guides, maids, and employees from inns, cottages, and camps. Young men have said that while they rarely go to any church at home, they do not want to miss any of these simple and sincere united services.

Here, then, we have illustrated a form of practical Church Unity, or of Unity in Christian worship and effort, that appears to be worthy of careful thought on the part of those who are seeking a similar result in the wider fields that the world offers.

The simple and sincere union services that are in practical use, as this article describes, have been found to make church-going attractive; to bring all Christians closely together in harmony; to make it possible for them all to worship and commune as one family; and, last but not least, to bring voluntary contributions into the church treasury, making its care a pleasure and not a burden.

FRANK J. FIRTH.

Philadelphia.

REFLECTIVE

REFLECTIVE

CHAPTER XIII

AFTER DEATH—WHAT THEN?

You have experienced the faith, have given it expression in words and have striven to lead a life of action that should have practically illustrated what you sincerely believe. Your life's work is nearing its end. What then? Those near and dear to you are hurriedly called to your bedside and arrive just in time for a last clasp of the hand, a last look of recognition, and then your soul passes away, leaving your body instinct with animal life only. Lines of pain are still seen on your face; convulsive movements of your arms and limbs express pain and discomfort and the end comes. Life, that mysterious bond of union between soul and body, departs. "Now the laborer's task is o'er." An inanimate form alone remains. Death has claimed its own.

Do you ask what becomes of the natural body, of the principle of life, of the soul?

You know this much as to the natural body:—

A few days after death will come the funeral services and the burial. Your fleshly body will then be subject to the natural process of decay and in a few years no part of it will remain, except, perhaps, a few odd bones or pieces of bones, and in time they, too, will disappear, returned to the elements from which they came. This is equally the result should the body be cremated, destroyed by the accidents of fire or sea or by other cause.

So much and no more is known in answer to the inquiry as to what becomes of your fleshly or natural body after death. "Dust thou art, and unto dust shalt thou return" was the law established by the Lord in the garden of Eden, and it is still with us.

With this knowledge, is it reasonable to suppose that your identical fleshly body will be raised again on the resurrection day and that just as you were at death so will you be when you enter upon the life everlasting? That this is within the miraculous and mysterious power of God, no believer in him will seriously question. But is it a reasonable or

encouraging belief that he will so exercise this power? Think of it! Aged and suffering friend, racked with pain and worn, so that death is a mercy, do you want to enter upon an everlasting life with the body you inhabit here? Lame, halt, deaf and blind, sufferers of every sort, do you expect a merciful God will doom you to everlasting life in the bodies that have brought you only suffering here? Do you believe it, or desire to believe it? Is it not more reasonable and comforting to believe that our natural body, with its inherent temptations and demands upon us, will not be our habitation in the world to come? May we not reverently recognize that this body, created by the Lord, when laid in the grave or otherwise resolved into its elements, has finished the work he gave it to do and will forever rest from its labors?

And what, you ask, becomes of the principle of life, that mysterious "breath of God" forming the bond of union between soul and body, preserving the body from decay until its appointed time?

Life is the common possession of man and of all other animals. Is its work done when God's law brings in due course the separation of the soul from the body? Will it thereafter

rest from its labors, as does the body it served? Does not this appear at least probable? We do not know.

And finally, you ask, what of the soul? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

First, the fleshly body; dust of the ground that shall to dust return.

Second, the principle of life, the breath of life, God's breath: the mysterious bond of union between body and soul in the perfected human creature.

Third, the living soul—no word of what it is or where it came from; only that it followed the union of the body of dust with the breath of God.

The soul is that part of us we think of as a mysterious something immortal, never to die; a something that will never end; possessed of some of the attributes of God himself; perhaps that kingdom of God which we are told is within us. We are told that "there is a natural body, and there is a spiritual body" (I Cor. 15:44). The soul we think of as this spiritual body. Where it goes when it departs from the natural body we are not told;

we do not know. Theories there are, more or less reasonable, but no exact knowledge. One theory is that the soul passes from this world into an intermediate state where there is to be preaching and where, until a distant judgment day, opportunity will be given sinners to repent of their wrongdoings when in this world, and be forgiven. Think of it! A soul, after inhabiting a body on this earth for a few short years, passes into an intermediate state (Hades) where it may remain thousands, tens of thousands, millions of years, until an unknown judgment day. After all this incomprehensible period of time, the great and merciful God is supposed to call the millions of millions of souls before him, to judge and punish or reward each one of them in accordance with the deeds done in flesh during the few years passed upon this earth! Does that seem to be a reasonable theory or a comfortable one? The future existence is all a region of mystery, theory, lack of accurate knowledge. May it be possible that while our natural, fleshly bodies are subject to constant change and to final decay, and while they may have distinct and known times of beginning and ending, our immortal souls—Godlike—never change? May it be

possible that these immortal souls, spiritual bodies, are, always have and always will be in constant contact with all other immortal souls, a contact of which our natural, fleshly bodies are not and cannot be conscious because of their limitations? Such a theory would insure recognition after death, a most comforting possibility to all those who sorrow. It would mean that the soul, on leaving the fleshly body, would continue in companionship with other immortal souls, not as strangers but as old, tried friends. It would solve some of the difficulties now presented by the passing years on earth, with the many changes they bring to the flesh—changes making anything like unaided earthly recognition beyond the region of hope. It is not clear how it would solve the mysteries of a judgment day.

"There is a natural body, and there is a spiritual body." Is it not possible to conceive of a spiritual body, possessing at all times and under all conditions, an individuality that insures the certainty of a friendly recognition in the world to come? Can anyone conceive of an immortal soul, a spiritual body, clad in such garments as art employs when striving to enter the spirit world?

What can anyone expect to see in the next world who believes in the resurrection of our fleshly, natural bodies? The well-nigh universal belief of men that there is a future state in which there shall be recognition of those we have known and loved on earth, appears to rest wholly upon instinct, as there is not any clear and definite information contained in the Bible upon which such a belief may find a sure resting place.

Among the Bible evidences often cited as authorizing a belief in recognition after death is that of the Transfiguration of Christ and the apparent recognition, by Peter, of Moses and Elias. This scene is recorded in Matt. 17:1–13; Mark 9:2–5; Luke 9:29–33. The account in Mark represents Peter as "sore afraid" and says "for he wist not what to say"; in Luke that "Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him"; then, after Peter's request to be allowed to "make three tabernacles," comes the significant remark, "not knowing what he said." Does not this suggest a dream or vision of one heavy with sleep rather than an account of an actual seeing of the spiritual bodies of Moses and

Elias and, by some inconceivable power, a recognition of them by Peter as men are recognized while on earth? There appears to be very little in the Bible record that bears clearly and directly upon this intensely interesting question of recognition after death. We are left largely to our natural instinct for the comforting belief that in some way, not now comprehended by us, there will be such recognition.

Another interesting question as to which the Bible gives no definite information is whether the souls or spiritual bodies of *all* men are immortal, or whether only such of them as may be elected or selected by the Creator shall enter upon the life everlasting. Does it not appear possible that there may be some human beings who are not destined to an immortal life, when we consider how many men and women, either through or without fault of their own, seem to be but a shade if at all above the brute creation? In the image of man and therefore of God the resemblance appears to end. Has each of them an immortal soul holding a promise from the Creator that it shall inherit a life everlasting, whether of happiness or suffering? Where is any such promise recorded as to *every*

human being? It can scarcely be disputed that the Creator has the power to make a selection if he so wills and permanently end the term of existence of some souls while others may be chosen to enter upon a life everlasting. All this relation of the soul to the life immortal is relegated to the region of profound and unsolvable mystery. We may theorize, guess, allow ourselves to have opinions, but in this world we will, in all human probability, never have any definite knowledge.

In answer to a question about life after death, Confucius is said to have replied, "While you do not know life, how do you know about death?" Life, it is said, was his study, and he represented man only as he actually exists. We may reverently thank God for a higher knowledge than that of Confucius, and we may reverently and patiently seek further, but we may not assert our petty theories as certainties in a region that God has apparently decreed must remain one of mystery while this life lasts. We must wait in humility and faith until this life ends, and perhaps we shall then have revealed to us what it would appear must else remain forever unknown.